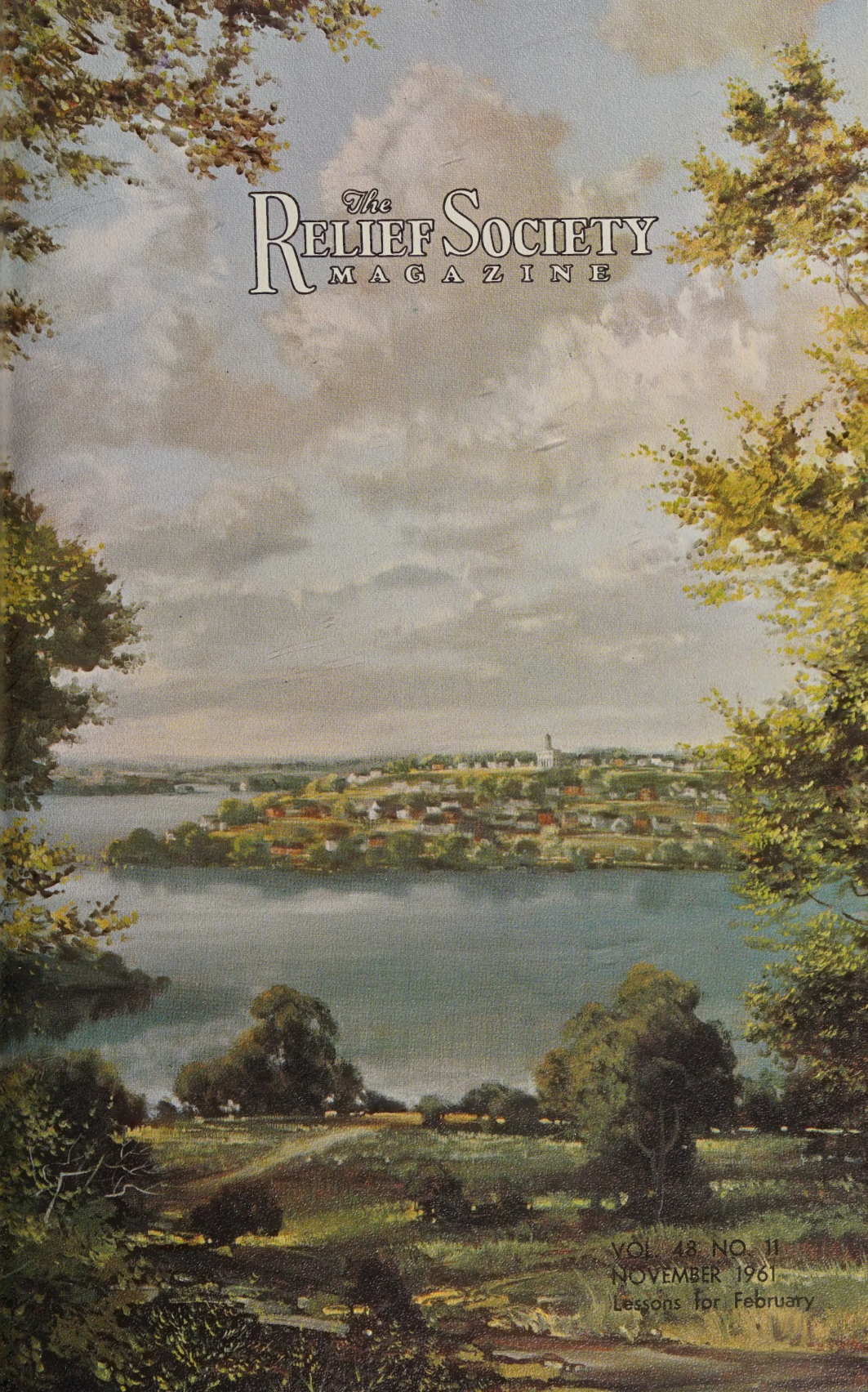

VOL. 48 NO. 11
NOVEMBER 1961
Lessons for February

Silver Twilight

Mabel Law Atkinson

My sun still high was darkened. Spent with tears,
I knew the blighting kiss of early frost.
Along a pathway shadowed by my fears
I held the hand of God till I had crossed
The bridge of hope to peace, and lifted up
My eyes to see the sun. . . . And now I sing
With clearer tones; drink from a star-filled cup
While beauty rims the shadows lingering.
Above the bronzing hills of truth, where still
I garner dreams, I see the first white star
That preludes night. Beyond the last high hill
The dawn will wake new dreams. My eyes afar,
With love about me like an accolade,
I walk the silver twilight unafraid.

The Cover: Nauvoo, Illinois, from a painting by Francis R. Magleby
This painting hangs in the Relief Society Building,
Salt Lake City, Utah

Frontispiece: Half Dome, Yosemite National Park, California
Photograph by Don Knight

Cover Design by Evan Jensen

Cover Lithographed in Full Color by Deseret News Press

From Near and Far

I want you all to know that I feel fine in Relief Society. I love our *Magazines* and read them from cover to cover. I was set apart as a visiting teacher for the first time in 1913, still am one, and it will be forty-nine years soon. I am seventy-nine years old and also cut blocks, sew them together, and make quilt tops for the Relief Society. The *Magazine* has wonderful lessons in all the departments. I may never see any of you, but I am here praying for you all . . . a pioneer member of the Northwestern States Mission.

—Mary E. Morris
Prineville, Oregon

May I express my appreciation for *The Relief Society Magazine*. It seems to get better all the time. I can certainly urge and recommend it to all of the sisters whom I meet in the mission field. Our missionaries use the *Magazine* very effectively in preaching the gospel.

—Ada S. Christiansen
President
Western States Mission
Relief Society
Denver, Colorado

The striking cover for the September (1961) issue of *The Relief Society Magazine*, showing Canyon de Chelly, Arizona (color transparency by Willard Luce), is a most beautiful combination of light and shadow that only an artist can emphasize, even in a photograph.

—Leona W. Rasmuson
Logan, Utah

I would like to express my heartfelt thanks for *The Relief Society Magazine*. Four years ago my mother-in-law gave it to her five daughters for our birthdays, and has continued to subscribe for us each year. I always read the *Magazine* from cover to cover, and the messages and materials are priceless to me. It is wonderful to belong to Relief Society and I wish everyone could attend.

—Roene A. Dickinson
Panguitch, Utah

I did enjoy Camilla Eyring Kimball's "Reminiscings" in the July issue and "Let This Be Said" (June 1961) written for Sister McKay by Alberta H. Christensen. I receive much uplift from the wisdom and strength of Sister Sharp's editorial messages, and the delightful "worthwhileness" of Sister Madsen's editorials. Sister Crawford's editorial "The Ripening of the Wheat" (July) is really a lovely poem — with the father and daughter before the field of wheat.

—Mabel Law Atkinson
Dayton, Idaho

Each month I thoroughly enjoy every part of *The Relief Society Magazine*. To me, it touches every aspect of a woman's life, giving much to ponder and meditate upon, so much spiritual uplift, an insight into other lives which helps us to understand ourselves better, and encouragement for creativity.

—Mrs. Rosalie S. Christensen
Brigham City, Utah

I wouldn't be without the inspiration of *The Relief Society Magazine* — such clean, wholesome, inspiring literature, and I love every bit of it. I read and reread it from cover to cover. For me, there really is no special department, unless it could be the lessons. They mean so much to me.

—Mrs. Thelma Neilson
Price, Utah

I should like to take this opportunity to tell you what a help and a blessing the *Magazine* has been, as it comes into our home each month. So many of the stories have been such that they might well apply to our life here. The *Magazine* has been a constant source of inspiration in my task of homemaking. Each time a new issue arrives, the day does not end without a portion of the contents being read thoroughly.

—Mrs. Ileen Purcell
Idaho Falls, Idaho

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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Home—the Place of Peace; the Shelter

President Belle S. Spafford

[Address Delivered at the General Session of the Annual General Relief Society Conference, September 27, 1961]

IN the Relief Society literature course for the coming year, we are told that the great poets impart wisdom, beautifully expressed with a minimum of words. Wordsworth has said, "Poetry is the breath and finer spirit of all knowledge." So we find ourselves turning to the poets and using their words to express our own convictions.

Today I would like to draw upon the writings of one of the great poets of Scotland, Robert Burns. In his "Cotter's Saturday Night," he conveys with depth of feeling the peace and rest and rejuvenation, the contentment and happiness that abide within a well-ordered home. A few selected lines will serve to show you the characteristics of such a home as portrayed by the poet.

November chill blaws loud wi' angry sugh;
The short'ning winter day is near a close;
The mity beasts retreating frae the plough;
The black'ning trains o' craws to their repose;
The toil-worn cotter frae his labour goes;—
This night his weekly moil is at an end —
Collects his spades, his mattacks, and his hoes,
Hoping the morn in ease and rest to spend,
And weary, o'er the moor, his course does homeward bend.

At length his lonely cot appears in view
Beneath the shelter of an aged tree. . . .

His clean hearth-stane, his thrifty wifie's smile,
The lisping infant, prattling on his knee,
Does a' his weary kiaugh and care beguile,
And makes him quite forget his labour and his toil. . . .

Their eldest hope, their Jenny, woman-grown,
In youth fu'bloom — love sparkling in her e'e —
Comes hame, perhaps to shew a braw new gown,
Or deposit her sair-won penny-fee,
To help her parents dear — if they in hardship be.
With joy unfeigned, brothers and sisters meet,
And each for others weelfare kindly speirs;
The social hours, swift-wing'd, unnotic'd fleet.
Each tells the uncos that he sees and hears. . . .

Their master's and their mistress's command
The younkers a' are warned to obey. . . .

"And mind your duty, duly, morn and night;
Lest in temptation's path ye gang astray,
Implore His counsel and assisting might;
They never sought in vain that sought the Lord aright. . . ."

But now the supper crowns their simple board,
The halesome parritch, chief of Scotia's food. . . .
The cheerful supper done, wi' serious face,
They round the ingle (fireplace), form a circle wide.
The sire turns o'er with patriarchal grace,
The big ha'-Bible, ance his father's pride. . . .

The priest-like father reads the sacred page,
How Abram was the friend of God on high;

Or Moses bade eternal warfare wage
With Amalek's ungracious progeny. . . .

Then, kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays. . . .

Then . . . all take off their sev'ral way;
The youngling cottagers retire to rest.
The parent-pair their secret homage pay,
And proffer up to Heaven the warm request,
That He who stills the raven's clam'rous nest,
And decks the lily fair in flow'ry pride,
Would, in the way His wisdom sees the best,
For them and for their little ones provide;
But chiefly, in their hearts with grace divine preside.

WHEN I was a little girl, my mother often read this poem to me. I felt as if I knew the cotter and his children, and often wished that I might live in their home.

Certainly these lines present an inviting picture of a contented home. One feels the glow of warmth that rests over it and an assurance of the well-being of the family. We are led to say, "Would that all of our homes could possess its virtues and enjoy the attendant blessings." But we are reminded that this is a description of a Scottish peasant home in 1783 — a home located on the bleak Scottish moors more than 175 years ago. This was a time when the simple virtues characterized most homes, and when the acquisition of material things beyond the ordinary needs of life did not engross the family members as it does today.

Tremendous changes have taken place in the world during these past 175 years. Their impact upon our homes has greatly modified them. Much that was sacred and traditional seems to have gone out, and new standards, different patterns of living, and expanding interests of family members have taken over. This is causing concern among persons who would preserve the traditional function of the home and its place as our most basic social institution.

Effort is being made to analyze the changes and their effect upon the homes, and to develop ways of meeting them that will leave the home unimpaired in its ability to fulfill its obligations to family members and to society.

This past summer it was my privilege to serve as moderator of a panel titled "Changing Arizona," conducted as a part of the Town and Country Life Conference held under the auspices of the University of Arizona. This panel aimed to define some of the major changes that are taking place throughout the world. The discussion aimed at a better understanding of the significance of these changes upon family life with a view to helping toward a more intelligent approach to meeting the challenge presented.

Panel members were distinguished members of the faculty of the university, men of high standing in their respective fields and well qualified to deal with the subject at hand.

THE panel presentations and the discussions established the fact that the fast trend toward industrialization and urbanization, advances in science and education, the change in the status of women, the increasingly high standards of living, the new roles being assumed by government, and other factors are affecting our homes. It was pointed out that,

among the major effects, the home is becoming a consuming rather than a producing unit. Young people are reaching out, as never before, for more general education, as well as more specialized training, placing new demands upon the family. It was declared that we are losing sight of the fact that education is the function of the family as well as the school.

The physical aspects of the home are demanding more and more attention, we were told. The traditional roles of the mother as the homemaker, and the father as the breadwinner, have been greatly modified. In many of the homes today the father and mother are both wage earners and both housekeepers, deemed necessary to meet the social and economic conditions.

Children are being called upon to assume new responsibilities as compared with those assigned to children of past generations. All too many children now have too much unsupervised time, devoid of careful, parental planning and firm, wise guidance and direction.

Recreational and social activities within the home have largely been transferred to the outside.

It was recognized that new patterns of family life are emerging, difficult for many of us to understand. Nonetheless, it was felt that the effect on the home and family of our changing world has not all been bad. Rather it has been mostly good. It was the opinion that few of us would want to go back to the patterns of the past — to the coal stove, the days of no wonder drugs and the old-fashioned method of caring for the sick, to the narrow boundaries of our local commun ties, denied our present great sy tems of communication and tran portation whereby we become co versant with life far beyond our ow dooryards.

The conclusions of the discussio were that the challenge before us to be aware of the changes that a taking place, to recognize th strength of their impacts upon o homes, then gain a knowledge the decision making processes an choose those values which are co stant and which will preserve fami solidarity and enable the home fulfill its two primary function These are defined as follows:

1. To provide a place of refuge a security for family members.
2. To develop within the homes respo sible citizens capable of taking their pla in a rapidly changing world.

IT was of interest that no one much as implied that the bas functions of the home had be altered by changing times and co ditions, nor had the factors whi contribute to family solidarity.

Sound as are the functions as d fined by the Town and Count Life Conference, to Latter-day Sain they are not all-encompassing. fact, they fail to take into accou the greatest purpose as understoo by Latter-day Saints, which is so influence the lives of family me bers as to fit them for place in Go household, in God's family, in o heavenly and eternal home.

President J. Reuben Clark h defined the family's three gre functions as follows:

First,—it must bring to its memb such lives as will enable them to retu to the inner circles of that celestial ho from which they came,—a dwelling w

the Heavenly Father and Mother throughout the eternities.

Second, —it must so carry out its duties, rights, and functions as to enable it, in turn, to found a celestial home that shall in some eternity hereafter be equal in power, opportunity, and dignity with the celestial home from which we came and to which we shall return.

Third,—it must so live its life as to provide for the spirits yet waiting to come to this earth for their fleshly tabernacles, both bodies and minds that shall be healthy, for the spirits coming through them are the choice spirits, which have earned the right by their lives in their first estate, to come for their second estate, to the righteous homes — to the families of greatest worth, promise, and opportunity; and this family must provide for this spirit which it invites to come to its hearthstone, an environment that shall meet the strictest requirements of righteousness (General Relief Society Conference Address delivered October 3, 1940, by President J. Reuben Clark, Jr., entitled "Our Homes," published in *The Relief Society Magazine*, December 1940, page 808).

The fulfillment of these divine purposes, as outlined by President Clark, is not dependent upon things within our homes which yield to change, but rather to the exercise of the simple, constant virtues which brook no alteration, because they are founded upon eternal truths.

May I enumerate a few of the more important of these virtues, recognizing of course, that for Latter-day Saints the happiness of the home and its eternal well-being are most assured when the home is founded upon eternal marriage — eternal marriage that is understood, respected, and safeguarded.

WITHIN a good home there must be parental authority, righteously exercised. In the Latter-day Saint home the father, holding the Holy Priesthood, is by divine decree the head, or presiding officer. The mother is the homemaker, the teacher, the faithful, patient, daily guardian against evil and detrimental influences. In these positions of responsibility and trust, parents are to be respected.

Love must abide in a well-ordered home, fostered from the very beginning by joyous preparations for, and a happy welcome of each new life sent to it by the Father. The home protects love against destructive influences such as quarreling, bickering, fault-finding, selfishness. Love is nourished by happy, harmonious family relationships, by understanding and an appreciation of one for another, by unselfish consideration of one another, by thoughtful kindness and, at times of special need, by open, affectionate tenderness. President McKay has told us that in every good home there must be "fidelity" to love.

Discipline must characterize a home if it is to fulfill its divine destiny — discipline founded upon righteous principles, which become so rooted in family members as to bring out a willing self-discipline. No home devoid of discipline can be a truly good home.

There must be loyalty, unity, and a willingness to share in the home responsibilities. President McKay has said: "The first contributing factor to a happy home is the sublime virtue of loyalty, one of the noblest attributes of the human soul." And I am sure that we would all agree that unity is one of the foundation stones of strength. We know also that there are few things which enhance family life more than a willingness to share.

A love of the Lord, daily communion with him through individual and family prayer, obedience to his commandments are the great controlling safeguards. President McKay has told us that: "The Gospel of Peace should find its most fruitful effects in the homes of Church members."

NOW these virtues which I have enumerated were found, in large measure, in the cotter's home over a century ago. They were good then; they are equally good today; they will continue to be good. They will always contribute to the well-being of family members and to the stability of the home, enabling it, when disturbed from its condition of equilibrium, to master the forces which restore it to its original condition of strength, resolution of purpose, and constancy.

Ruskin has written impressively of the home and of the place of the wife in it as follows:

> This is the true nature of home — it is the place of peace; the shelter, not only from all injury, but from all terror, doubt, and division. In so far as it is not this, it is not home: so far as the anxieties of the outer life penetrate into it, and the inconsistently-minded, unknown, unloved, or hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over, and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by Household Gods, before whose faces none may come but those whom they can receive with love, — so far as it is this, and roof and fire are types only of a nobler shade and light, — shade as of the rock in a weary land, and light as of the Pharos in the stormy sea, — so far it vindicates the name, and fulfills the praise, of home.
>
> And wherever a true wife comes, th home is always round her. The stars on may be over her head; the glow-worm the night-cold grass may be the only fi at her foot; but home is yet wherever sh is; and for a noble woman it stretches f round her, better than ceiled with ceda or painted with vermilion, shedding quiet light far, for those who else we homeless. . . .
>
> So far as she rules, all must be righ or nothing is. She must be enduringly incorruptibly good; instinctively, infallibl wise (Excerpt from Lecture II — "Lilie of Queens' Gardens," from *Sesame an Lilies*, by John Ruskin — 1819-1900).

The women of the Church w find wisdom and treasures of know edge, they will develop an innat goodness to help them in their d vine calling as mothers and hom makers through active affiliatio with Relief Society. Women wh become active in Relief Society gro to love it. Their knowledge and skil increase, their testimonies of the go pel become firmly rooted. There d velops within them a desire to he in the building of the kingdom God on earth. This influence th carry into their homes and dissem nate among the family membe The home then becomes enriched place where the Spirit of God m dwell, a home prepared to fulfill divine destiny.

The primary concern of Latt day Saint women should not be wi the impact of the changes that a taking place, except as we need understand them to cope with the wisely. One poet has said, "To s clearly is poetry, prophecy and ligion, all in one." So we must s clearly. Our primary concern, ho ever, is that we shall firmly positi ourselves in preserving the enduri spiritual values which time and t

prophets have taught us are unchangeable, and which are the guarantee of the stability of our homes, and the eternal well-being of our children. That the Lord may help us to this end, I sincerely pray.

Relief Society Today Needs You

Counselor Marianne C. Sharp

[Address Delivered at the General Session of the Annual General Relief Society Conference, September 27, 1961]

IT has been over 119 years since the Prophet Joseph Smith organized Relief Society. Since then, conditions in the world have changed unbelievably. Just in the lifetime of many who are present today, adjustments to modernity have been phenomenal, and men are now probing beyond the earth in experience.

With these changes in the world, has the need for Relief Society changed, has it become outmoded? Let us consider words of President McKay. His life has spanned much of the change. His youth was lived under pioneer conditions, and today his wisdom gives us the answer as no one else can in the world.

In addressing Relief Society, President McKay declared:

> The responsibility of the Relief Society is to aid the Priesthood in establishing the Kingdom of God, in relieving the suffering and giving succor to the poor, and in many ways to contribute to the peace and happiness of the world. In no one way can these high achievements be better realized than in excelling in the art of home building (*Relief Society Magazine*, January 1936, page 10).

In these words President McKay enumerates four areas in which Relief Society has responsibilities, not one of which is outmoded.

The first responsibility which President McKay lays upon Relief Society is "to aid the Priesthood in establishing the Kingdom of God." One means by which Relief Society fulfills this assignment is in giving service to the Welfare Plan as it has been adapted today to meet today's needs. Working under the direction of the Priesthood, Relief Society presidents visit sisters in the homes where there is need, but all members of Relief Society are expected to give service in sewing and canning. Relief Society also gives service in fund-raising activities for welfare, such as in cooking dinners. Countless hours of hard work are contributed willingly and cheerfully by Relief Society members in this field.

Another way in which Relief Society is aiding is in raising money for the erection of meetinghouses. Many times in visiting stakes we are told, "We want to do everything we can to help with our building program. We want a beautiful chapel for our children, and we are working hard to contribute." Upon our return, two or three years later, what joy

shines in the sisters' faces as we meet in a new building and with what pride they show us around.

The second responsibility which President McKay outlines is "in relieving the suffering and giving succor to the poor." Have you ever spent a few days in two homes — one in which the mother was not a member of Relief Society and one in which she was an active member? The world looks quite different from the two homes. There is time in the first home for a round of entertaining. After the family is cared for, the remaining time is reasonably free for pleasure and enjoyment. Then recall your visit in the Relief Society home. The entertaining is sandwiched in as the mother goes visiting teaching, calls on the sick, and attends her weekly meeting with you as a captive visitor. You overhear her promising an officer to give additional help after her guest has left. Her family also is cared for, but in addition, her days are filled to overflowing — and even some evening hours as she goes about doing good. Relief Society today relieves suffering and gives succor on a well-organized, well-directed basis, with sisterly solicitude for the poor in worldly goods, the poor in spirituality, and the poor in health.

A third responsibility President McKay gave to Relief Society was "in many ways to contribute to the peace and happiness of the world." I feel that the public relations of Relief Society members, situated in over fifty countries of the world, are a force in contributing peace and happiness in the world. I believe our own President Spafford is the outstanding example in this regard. She has visited many countries and, under the direction of the Priesthood, she has established and nurtured good relations with innumerable women outside the Church. Her friendliness, astute judgment, and rectitude are recognized. If a woman does not, at first, meet President Spafford halfway, President Spafford does not withdraw, rather she intensifies her good will and wins the woman over, engendering and establishing peaceful, happy relationships. These opportunities have come to President Spafford through Relief Society. They come to every member of Relief Society as the work carries her among her fellows. While a member may not travel widely herself, others will travel to her. I wish each Relief Society member would emulate the example of President Spafford.

In concluding his statement, President McKay declared, "In no one way can these high achievements be better realized than in excelling in the art of home building." Sisters, no matter where or how far our Relief Society work extends, we always come back to the crucial basic question, "Am I excelling in home building?" Note that President McKay did not say *housekeeping* or *homemaking*, but home building — building a home which will develop into a celestial home.

Relief Society teaches and trains women to be home builders. It recognizes that a testimony of the gospel is the foundation, and it strengthens testimonies, teaches truth, trains a woman in homemaking skills, imparts wisdom to train

her children — all to strengthen and fortify the member to be a home builder.

If we agree that Relief Society is still needed in the four areas that President McKay delineated, then may we ask the question, "What women are accomplishing this work which expands as the Church expands?" Where the work is so arduous, time-consuming, and vital to the well-being of Latter-day Saints, surely every Latter-day Saint woman is rendering her full assistance.

"Oh," says one, "but so many women are working today, they cannot attend the Relief Society meetings." That is a true statement and reveals a regrettable situation, for those sisters lose much priceless association with the sisterhood and individual progress gained through the wealth of knowledge and joy gained from attendance at the weekly meeting; but is Relief Society synonymous with the meetings, is it only at the weekly meetings that Relief Society aids the Priesthood in establishing the kingdom of God, in relieving the suffering and giving succor to the poor, in contributing to the peace and happiness of the world, in excelling in home building? Are all these things accomplished at the meetings? The answer is obviously no. Any employed sister can give service to Relief Society as her circumstances permit and make a real contribution to Relief Society — bringing eternal joy into her life through such service. She can grow closer to the sisterhood by reading *The Relief Society Magazine* and studying the lesson work.

As we visit in stakes, we are sometimes told, "So much is expected of Relief Society that many of the sisters won't join and some husbands don't want their wives working so hard."

Well, sisters, those who do not belong and actively support Relief Society, what is the reason for not joining the greatest woman's organization on the face of the earth, divinely inspired and called to serve the Priesthood of God? Perhaps some may answer, they haven't been invited. Here is an invitation to every nonmember, to the newest convert, and to every other virtuous woman. Work awaits you, earnest work. And joy awaits you, everlasting joy, here and hereafter. Joy that comes through serving under a motto, "Charity Never Faileth." Won't every sister accept the invitation?

November Afternoon

Dorothy J. Roberts

Beauty leaves no land or heart
Forsaken and bereft,
But faith will find a remnant and
Some sign of promise left.

Relief Society — A Bulwark for Women

Counselor Louise W. Madsen

[Address Delivered at the General Session of the Annual General Relief Society Conference, September 27, 1961]

A recent issue of a prominent women's magazine contained a portfolio of paintings with text delineating the suffrage-for-women movement. The formal beginning of the movement took place in upstate Seneca Falls, New York, on Wednesday and Thursday, July 19 and 20, 1848. Lucretia Mott and Elizabeth Cady Stanton were the two chief leaders who arranged this noteworthy convention. The article states that by carriages and farm wagons, the first American suffragettes assembled, and that Mrs. Mott's husband had to preside, because no woman knew enough parliamentary procedure to preside.

More than six years before another group of women had met in a momentous meeting and heard the Prophet of the Lord state, "I now declare this society organized with president and counselors, etc., according to parliamentary usage. . . ." He taught them a form of parliamentary procedure for conducting meetings, which procedure is still characteristic of Relief Society meetings. "From that very hour on the Thursday afternoon of March 17, 1842, began the advancement in privileges, rights, and material comforts which women now enjoy" (*A Centenary of Relief Society*, page 14). From that very hour there existed a society to which women could look for gui ance, for uplift, in which they cou give service, upon which they cou depend to be well taught in vario fields, and from which they cou gain assurance and peace of min The society has not experienced t ups and downs and final dissolutio that have come to most organiz tions which had their beginnings those early days. It has not bee driven nor wind-tossed, but has h the guidance of prophets of t Lord who have from time to tim given instruction which they felt should have.

It could well be imagined that every generation someone had sa words to the effect that "These a the times that try men's souls Surely, there was never more tru in this statement than now. T people search for security and lo for peace. Some think they can found only in the acquisition material things. Others think th can be found only in preparedn for great emergencies. Some thi security can never be found.

But the Lord has given us t comforting assurance, "Therefo fear not, little flock; do good; l earth and hell combine against yo for if ye are built upon my roc they cannot prevail" (D & C 6:34 Relief Society is a guidepost to wo

en in helping them direct their own lives so that they can cling to his rock.

Relief Society is a bulwark to the women in this time when godlessness is rampant in the world, when the disciples of evil are proclaiming their wicked doctrines and endeavoring to entice and convert to their way of life those who are unwary and who have not built upon the rock, nor learned to do good.

Disturbing news comes to us of the efforts made by some women in the world to infiltrate into established women's organizations in an attempt to gain leadership and unrighteous power over other women. How fortunate we are in Relief Society. Our officers are chosen by the power of the Priesthood, under the inspiration of our Father in heaven. No one can assume leadership in our organization but those who are called and set apart by those in authority. Relief Society women are safeguarded from false doctrine because those whom God has chosen, members of the Priesthood, approve the lessons. Every sister can rely completely upon Relief Society and can have absolute assurance that activity in this society is activity in righteousness. Nothing in the world gives peace in one's innermost heart and the sincere sense of well-being that living the gospel brings.

THE sisters of Relief Society have always been courageous women. The resources of courage spring from a basic philosophy of high ideals. Courageous people, as a rule, have faith, a firm conviction of the rightness of their cause, and a spirit of responsibility. They have purpose in their lives. The world needs courageous women, unafraid to live as the Lord would have them live, unafraid to stand firm against all evil, unafraid to fight for the right. The sisters of Relief Society will always be courageous women.

As the colors of a kaleidoscope constantly change with each tiny movement, and endless variations of pattern appear — so does the world appear to many who see only the changes and do not recognize the firm foundation of things that are changeless. There is constancy amid change. Constant are the laws of God, constant are his commandments, and ever constant his love for his children. Constant is the need for faith, for righteousness, and for serving God through service to his children. Constant are the goals and purposes of Relief Society, and constant it stands as a bulwark for the women who come under its influence.

I Lift My Eyes

Gladys Hesser Burnham

I lift my eyes from sunset-shrouded hills,
The last blaze fading into somber gray,
Unto a brilliant, golden cloud
Still hugging last of sun's bright ray,
To know that just beyond our fading sight
Is promise of a brighter day.

Report and Official Instructions

President Belle S. Spafford

[Delivered at the Officers Meeting of the Annual General Relief Society Conference, September 27, 1961]

IT now becomes my privilege to present to you a brief report of the status of Relief Society at the close of 1960, as shown in the Annual Report, and also to present a few official instructions designed to help you better carry forward the work.

The year 1960 was one of growth, strength and vigor, expanding influence, and significant accomplishment for Relief Society.

Organizations and Reorganizations

At the close of 1960 there were 315 stake Relief Society organizations, an increase of twenty-six over the previous year. There were 2,881 ward organizations, an increase of 257. There were fifty-five missions, eight more than in 1959, with 1,791 branch societies, a decrease of thirty-five. This decrease was due to the transfer of a number of mission branches to stake organizations.

During 1960, there were sixty-one reorganizations in the stakes and sixteen in the missions. We acknowledge with appreciation the services of retired officers, at the same time extending to the sisters who are succeeding them a warm welcome into Relief Society's family of officers.

Membership

At the close of 1960 Relief Society had a total membership of 214,202, a gain of 10,450 over 1959. In the ten-year period since 1950 we have gained over 87,500 members, or a sixty-nine per cent increase. These are impressive figures, but our work is by no means done. We are reaching only forty-nine per cent of our potential, eligible, Latter-day Saint women, and beyond this lies the great, almost untapped realm of women of good moral standing who are not Latter-day Saint women, but who, nonetheless, are eligible for membership in the Society. These women, once becoming members, often become referrals for missionary work, later to be baptized as members of the Church. Many times I have repeated a story told by Sister Blanche Stoddard: "A woman in San Diego, a member of one of the Protestant churches, joined Relief Society. Shortly thereafter she joined the Church. Her mother was shocked. 'Why did you ever join the Relief Society?' she asked, 'why didn't you join the Rebeccas?' Whereupon the sister replied, 'The Relief Society invited me, the Rebeccas did not.' "

The brethren are urging Relief Society's full co-operation in the missionary program of the Church. We may effectively aid by enlisting non Latter-day Saint women as Relief Society members; then, as they indicate a readiness, we may refer their names to the designated stake or mission officers for visits by the missionaries. Also, we may aid the missionary program by bringing

newly converted sisters into full activity in Relief Society. A slogan often used because of its truthfulness is "Use them or you'll lose them." So we urge Relief Society presidents to lift their sights and expand their membership goals to include good, non-Latter-day Saint women. Then extend your love and the arm of fellowship to these women and to the newly converted sisters. Place them in positions where they may learn the ways of the Church and its teachings through active participation in the program of the Society; where they may develop their leadership potential and contribute their talents and abilities to the advancement of the work. Thus, their testimonies of the gospel will grow and all will be blessed.

Attendance

The average attendance at regular meetings was thirty-six per cent, a slight decrease from 1959. While the General Board does not press you for high attendance figures, recognizing that mothers, particularly those with young children, and often our aged sisters, and employed members, may have valid reasons for non-attendance, we do appeal to you to be sensitive to the enrichment that comes into the life of a sister through regular attendance at the Relief Society meetings. Spare no effort to encourage and help the sisters to be in attendance as often as possible.

Nurseries

Many Relief Society organizations report that nurseries have had a beneficial effect upon attendance. Their use is growing in connection with regular ward meetings, leadership meetings, and even in connection with stake Relief Society conventions. Sister Mendenhall and I attended a convention in England where there was a nursery which contributed greatly to the general success of the convention.

An interesting report on the success of nurseries was submitted by the Phoenix Stake. I quote from it:

> The wards in our stake which have followed the suggestion of the General Board in organizing nurseries have received great blessings. Nurseries have been well planned, and very interesting and profitable activities have been provided for the children who love to attend. Mothers have been organized to take turns in the nursery, thus eliminating most of the expense.
>
> Several interesting incidents have occurred. One ward president called for a mother and her three children to take them to Relief Society. The mother was too ill to attend, but the children insisted on going. Upon arrival at the meeting house, the eldest child said, as she climbed out of the car "We are at the church now. Fold your arms and follow me." She led the children reverently but happily into the nursery.
>
> One little daughter of a mother who was very irregular in attendance now insists on going each week to Relief Society. She keeps track of meeting day by the T.V. programs. The mother has now become a regular attendant.
>
> Another inactive mother has been brought into activity by being asked to supervise the nursery and organize the mothers to take their turns in conducting it.
>
> The wards testify to the benefits of nurseries in increasing attendance and in improving the order and the spirit of reverence in the meetings. Mothers appear to respond willingly in taking their turns in the nursery.

It is the observation of General Board members that Relief Society presidents are increasingly resource-

ful in working out plans that assure interesting and profitable activities for the children and which hold expenses to a minimum. The General Board encourages carefully planned and well conducted nurseries in connection with both stake and ward Relief Society meetings.

Missions

In June of this year, the General Presidency, by invitation of the First Presidency, had the choice privilege of meeting with the mission Relief Society presidents during the worldwide Mission Presidents Conference. This was a delightful and an illuminating experience. The presidents are enthusiastic over the work of Relief Society and its power to strengthen the work of the Church in the missions. There are now approximately 35,000 Relief Society members in the missions, with 1,791 branch organizations. Branch organizations are fast being developed so as to be able to follow the programs and procedures as recommended in the *Handbook*. Translations of the *Handbook* are now available in most of the foreign-speaking missions. The need of the sisters for Relief Society, the suitability of the program in meeting the needs, as well as the way in which it can be accommodated to facilities within the missions, was attested by many presidents.

At the Work Meeting Department, held in connection with this conference, there will be displayed tables of articles made by our sisters in a few foreign lands. A heartwarming note was attached to one of the articles sent from Malmo, Sweden. It reflects the spirit of the sisters and their attitude toward Relief Society. The note reads:

> Dear ones who take care of and display this little tablecloth:
>
> Personally, we in the Relief Society of Malmo, think it is lovely. Malmo is the third largest town in Sweden and very beautiful with large parks and flower gardens in all convenient places. We have a very active Relief Society and a wonderful spirit prevailing during our meetings. And everyone comes there with joy and love of work, and a desire to do her best. No one wants to miss our wonderful lessons, which teach us so tremendously much and give us great stores of thoughts to take home with us.
>
> This little tablecloth is sewed after a printed pattern and the work is done by Sister Betzy Nilsson. She has counted every *stitch* by degrees as she has been sewing it, which has been a pretty hard work and very time consuming. The time she has spent on this work has been about 150 hours. But everything we do for our Church we do with joy and enthusiasm.
>
> Now I'm also sending sincere greetings from all the sisters in Malmo to all of you who are so far from us, and hope you will feel all our kindness and cordiality supplied through this letter. May the Lord bless you all.

Compassionate Services

The figures on the compassionate services show an increase of approximately 10,000 visits to the sick and homebound, many of whom we know are our aged sisters. We appreciate the care being given to these sisters. Days Care of the Sick show a decline of approximately 5,000. This is understandable in view of the ever-growing trend toward hospitalization for the care of the sick. (At this point I wish to remind you of the Nurse Survey forms which you are requested to fill out annually, submitting a copy to the General Board not later than December 15. We urge that special

care be given to make sure that the information on these forms is complete, up to date, and accurate.)

For the first time we have a record of the number of hours given to other types of compassionate service, such as caring for children while a mother is hospitalized, or taking a sister to the doctor. There were 222,094 hours, or 27,761 eight-hour days given this type of service. This is a highly commendable record. I feel impelled to say that could we measure the love that has been generated by this service; the gratitude and comfort, the peace of mind, the well-being of children that it has brought to those who have been served; could we measure the soul-growth, the character refinement, the joyous inner satisfaction that have come to those who have rendered the services; could we measure the favorable attitude it has created toward Relief Society, we would be overwhelmed with its magnitude. These values we know are beyond measurement. Without them the world would be a sorry place indeed, and Relief Society would lack one of its greatest life-giving elements.

Church Welfare

Our service in behalf of those among us who are in need does not end with the tender, loving ministrations known as the compassionate services. It is extended to the great Church Welfare Program. Last year approximately 55,000 sisters contributed more than 773,500 hours to welfare projects; 85,500 family visits were made by ward Relief Society presidents under the direction of their respective bishops — an increase of almost 1,000 over the previous year. Loyal support has been given to the blanket project, and sisters have willingly accepted other special assignments, such as assisting with the health clinic for the Indian children enrolled in the Indian Student Program. Thus Relief Society is playing an important part in the building up of the Father's kingdom here on earth.

Visiting Teaching

Visiting teaching is one of the great assets of the Society in meeting its responsibilities to Latter-day Saint families. Visiting teacher figures for last year are heartening. There were over 93,000 visiting teachers who made over 3,700,000 visits, an increase over 1959 of more than 200,000 visits. This was an average of 8.56 visits annually to each Latter-day Saint family — a wonderful record, reflecting the energy with which presidents are promoting visiting teaching and the conversion of our sisters to the program.

Educational Program

I often think of the words of the Prophet Joseph Smith spoken at an early meeting of Relief Society in 1842, when he prophesied ". . . and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth."

From the beginning the Society has been educational in nature. Today Relief Society literally is a "school of learning" for its members; an institution whose educational program does not merely impart information and increase the knowledge of its members, but also builds faith and develops spirituality

— for all subjects are taught in the light of gospel truths. Today approximately 18,500 class leaders are engaged in teaching the courses of study. The quality of teaching is high. Stake class leaders are to be especially complimented for the excellence of their departmental sessions in the leadership meetings.

The courses of study for the forthcoming year will be considered in the departmental sessions of this conference.

Recording of Relief Society Lessons Prepared for the Sightless

We are pleased to announce that the Society for the Aid of the Sightless, with the support and co-operation of the Presiding Bishop, has prepared the Relief Society study courses for 1961-62 on talking book records. These courses include theology, literature, and social science lessons, the work meeting discussions, and the visiting teacher messages. Recordings will be sent free to any sightless person desiring them. It should be noted that these records are for the use of the sightless only. Requests for them should be made to the Society for the Aid of the Sightless, 47 East South Temple Street, Salt Lake City 11, Utah.

Work Meeting

Once again the work meeting was the second best attended meeting, which is indicative of the interest of the sisters in improving their homemaking and housekeeping practices. There were approximately 656,000 articles completed in this meeting, 478,000 of which were sewed articles. Variety of activity should enter into your planning for work meeting. May I suggest that in your planning it is as essential to consider the summer meetings as those held at any other season.

We remind you also that the General Board maintains a Work Meeting Supplies Department on the mezzanine floor of the Mormon Handicraft Shop, 21 West South Temple. Relief Societies may purchase work meeting supplies at wholesale prices. This privilege is not granted to individuals. Mail orders receive prompt attention.

Singing Mothers

This current year has been a glorious one for our Singing Mothers program. For the first time in the long, long history of Relief Society, singers residing in more than one country were brought together into a single choral group. This first international chorus, composed of 200 singers from England, Scotland, Ireland, Wales, and fifty-seven singers from Utah, was formed at the direction of the First Presidency. The chorus had as its conductor Sister Florence Jepperson Madsen, with Dr. Frank Asper as organist, and Zesta Geisler as pianist. It provided music for the dedication of the beautiful new Hyde Park Chapel in London, which was a distinct recognition of the Society by the First Presidency. It also gave a series of concerts in seven large cities of Great Britain, beginning with a concert in the Royal Albert Hall in London. As a choral effort the tour was eminently successful. As a missionary effort, which President Henry D. Moyle promised the sisters it would be, it was an impressive accomplishment. You have already heard this

morning the Utah group, augmented by a few of the English singers.

At the close of 1960, Relief Society had 3,052 Singing Mothers choruses, seventy-four fewer than the previous year. There were, however, approximately 49,500 singers as compared with approximately 46,000 in 1959; that is, we had about 3,000 more women singing in seventy-four fewer choruses. Let us maintain our choruses strong in both the number of choruses and in the number of singers.

At this time may I suggest to mothers the desirability of giving children music lessons. There seems to be a dearth of good organists for Church use in many areas. Organists cannot be trained for this important Church service overnight. They must begin their study in childhood. Mothers are the most important influence in bringing this about.

Relief Society Magazine

At the close of 1960, *The Relief Society Magazine* subscriptions totaled 171,002, an increase over 1959 of 8,196. There were 284 stakes and twenty missions on the Honor Roll. The South Los Angeles Stake again attained the highest percentage, 210 per cent, with the Western States Mission being highest among the mission organizations, with a percentage of 125 per cent.

The *Magazine* is an excellent medium whereby we may interest non-Latter-day Saint women in the organization with a view to enrolling them as members. In most wards the subscription potential is far in excess of the Relief Society membership.

A question has been referred to the General Board as to whether Relief Society funds, as such, may be used to purchase *Magazines* for gifts to missionaries and others. The General Board's position is as follows:

> The general funds of the local societies are acquired for the general operating expenses of the Society. Certain allowances are made in the *Handbook of Instructions of the Relief Society* for their limited use in the purchase of gifts. The General Board feels that, in addition to those uses listed in the *Handbook*, the occasional use of general funds in making a gift of a *Magazine* subscription to a member who might be aged or homebound and unable to purchase her own, or to a sister newly converted to the Church as a means of acquainting her with the work of Relief Society, or to others who might be in need of considered attention by the Society, is justified. Further, it is the opinion of the General Board that the purchase of a *Magazine* subscription from Relief Society funds for an officer or a class leader, who otherwise could not have it, is justifiable. Where stake Relief Society presidents have felt that special activities might be engaged in, without hardship to the sisters, whereby funds could be acquired for giving gift subscriptions, and where the sisters participating are fully apprised of the purpose for which the funds are to be used, the General Board has not discouraged the activities. We are influenced in this by the proselyting value of the *Relief Society Magazine*, by the valuable use to which gift subscriptions are put by the missions, and by the steady flow of expressions of gratitude which reach us from mission presidents.

Sisters, we remind you that with the discontinuance by the First Presidency of the use of the fast Sunday evenings by the auxiliaries, except the Primary, ward Relief Society conferences will be held only as directed by the local Priesthood authorities, from whom directives, also, will be received as to the program to be followed. No programs

will be issued hereafter and no directions will be given by the General Board. No record will be made of ward Relief Society conferences in summary tables of the Ward Record Book or in the Annual Report, since these meetings will no longer be held at the direction, or under the supervision, of the General Board. Of course, where a ward Relief Society Conference is held in connection with a Relief Society meeting, minutes would be kept as a part of the minutes of that meeting.

Handbook of Instructions

The General Board contemplated issuing a revised edition of the *Handbook of Instructions of the Relief Society*. The fast growth of our Relief Societies, with an increasing number of stakes in foreign lands, as well as other circumstances, have caused us to withhold the revision for the time being. We announce this, feeling that you who may have been holding off on the purchase of *Handbooks* in the hope that the revised edition would be ready soon, may now wish to obtain them.

Relief Society Meeting Day

We call your attention to a change from the recommendation in the *Handbook*, page 75, related to the day and the hour for holding the regular ward Relief Society meetings. This recommendation has been modified by action of the General Board and is as follows.

> The day and hour for holding the regular weekly ward meeting for the general membership may be set, in consultation with the bishop, on a day and at an hour most convenient for the greatest number of women within the ward or branch eligible for membership in the Society.

It is not required that this be uniform within all wards of the stake. The statement in the *Handbook* related to Sunday meetings remains the position of the Board.

Generally speaking, we note the funds of stake and local Relief Societies are adequate to meet the general operating expenses, with the possible exception of newly created stakes, particularly those in foreign countries. We suggest to presidents of these stakes a careful reading of the section on "Funds" in the *Handbook*, pages 111-114.

We note a growing tendency for Relief Societies to enter into arrangements with commercial institutions to promote their programs or products, with the Society receiving some financial compensation for so doing. We call your attention to the instructions in the *Handbook*, "Participation in Advertising Programs," page 108. Relative to this, I repeat instructions given in General Conference in 1949 as follows:

> Relief Societies are occasionally approached by commercial institutions or by individuals for the purpose of having them sell their product on a commission basis. Such an undertaking should be weighed carefully and the counsel of the Priesthood should be sought. Care must be exercised to make sure that Relief Society does not become a selling agent for a commercial institution, that it does not appear to be promoting one product over a similar one of another company, and that people or institutions are not solicited in the name of the society to the point where the society becomes subject to criticism.

We have recently had reports that Relief Societies are again being solicited by commercial companies to enter into contract with them to engage in the publication and distribution of a cookbook or calendar

Some of our Relief Societies have had unfortunate experiences with such projects, being bound by a contract to guarantee certain fees or payments to the company, or to solicit business houses in the name of Relief Society with the commercial company being the main beneficiary. We advise all ward Relief Societies not to sign any such contract without first consulting the stake Relief Society president who, in turn, is requested to refer the matter to the General Board.

Conclusion

In conclusion, sisters, may I thank you, on behalf of the General Board, for your devoted and capable service to Relief Society. Continue to build Relief Society by enlisting the support of the thousands of capable, gifted, virtuous women who should be active members. Build within these sisters a positive faith in the basic, eternal principles of life. Teach them the divine plan for their happiness and eternal well-being. Help them to live each day eagerly, courageously, and happily. Place on ever-higher planes the devoted services we were organized to carry on, and the Lord will bless your efforts. You have the love and confidence of the General Board in your responsible callings.

Mountain Meadow at Dusk

Vesta Nickerson Fairbairn

Soundless, motionless, just at dusk
The mountain doe and we
Stood and stared across the meadow,
Across the tall wild grasses, through
The pines, as if to see
Who could outstare whom, or stand
Most still most long, the doe,
Alert and waiting, or we two, hand
In hand, and who would go.

Then we, the mountain trespassers,
Unused to being there,
Unused to silence, took one step,
One quiet step in the bending grass,
Another, toward the deer.
But the woodland doe turned graceful head
And bounded, not in fright,
Not in haste, but curious
No longer, out of sight.

Christmas Decorations

Melba Larson

THE Christmas holidays that bring back the most pleasant memories are those that happened during our childhood. Christmas was not for a day, but for days of much happiness, days of planning, a whole season of creativity. Mothers were sewing, making aprons, doll clothes, baking fruit cakes and cookies, and making decorations, while fathers were in the workshop making little surprises. Children were busy stringing popcorn and cranberries, making stars, chains, and birds out of paper for Christmas trees, for they, too, wanted to share in this wonderful occasion. It was a time for families to do things together.

Christmas decorations need not cost a great deal of money. If we take time, and with every hand making some of the trimmings, great enjoyment can be found. Keep your eyes open during the year and be aware of materials that you can use to help make your decorations. When you are in the mountains, gather pine cones and leaves; in the desert and plains, weeds, seed pods, foliage; near the rivers and swamps, cattails. Watch for foliage and pods in the neighborhood where you live. Many beautiful artificial materials are available in gift and florist shops, also in variety stores.

There should be harmony in your decorations, with contrast and variety playing an important part. By using straight pine needles and round Christmas balls, you get contrast. Red and green are contrasts in color. A shiny red satin bow is a contrast for a prickly green holly wreath.

Take time in the planning of your decorations. Sketch out in rough, your general scheme. Then check with your stockpile of gatherings of the year to determine what you have to work with and then, if necessary, buy materials to complete your theme. Plan and shop early.

The Front Door

A beautifully decorated front door should be one of your first objectives in decorating at yuletide. It is a way to say "Merry Christmas" to friends and neighbors, and also to let the passerby know that Christmas is at your house. There are many ways to decorate the front door. Your plans should take into consideration the style of the house. Use your imagination to do something different, instead of the usual pine branches and cones. Try making a garland of gilded pine cones, locust tree pods, and magnolia leaves, a Della Robbia wreath, or a grouping of straw bells.

Inside the House

The decorations inside the house should begin with the mantel, if you have one. This can set the style of the room's decorations. The style of the mantel should determine whether you use heavy pine cones and branches or Della Robbia wreaths, with heavy fruits, nuts, pods, or delicate nylon net trees. If there are young children in the family, plan your decorations for

them, using felt stockings, Santas, reindeer, candy canes, and snow men. A similar or related piece could be made for a low table or chest in the same room.

The Christmas Table

The decoration on the Christmas table should harmonize with everything used on the table, and with the color scheme of the entire house. Table centerpieces that can be made well in advance and will keep all through the holidays are a wise choice for busy women. There are other focal points in the house where decorating can become very imaginative and interesting.

The following are suggested decorations that may help make your Christmas merry and full of cheer.

Centerpiece
Palm Leaves and Tiny Red Flowers

Materials Needed:

3 red candles (1 - 15", 2 - 10")
1½ doz. sprays of small artificial red flowers
12 palm or cycas leaves (small size)
6 green chenille stems
1 piece green Styrofoam 8" x 6" x 2"
6 large balls — red
18 red Christmas balls (assorted sizes on stems)
glitter glue
diamond dust

Step 1. Anchor candles to styro with florist clay, use tallest in center.

Step 2. Push leaves into styro, short ones in front and back, and long ones at sides, and spray some of them from top side.

Step 3. Fill in with the sprays of the small flowers (should be about 6" long).

Step 4. Arrange the Christmas balls, using larger sizes on top and around the candles. Remove hooks; use a piece of chenille for a stem. Push chenille into styro and slip ball on chenille stem.

CENTERPIECE
Palm Leaves and Tiny Red Flowers

Step 5. Place the stemmed balls in arrangement, keeping the smallest for outer edge.

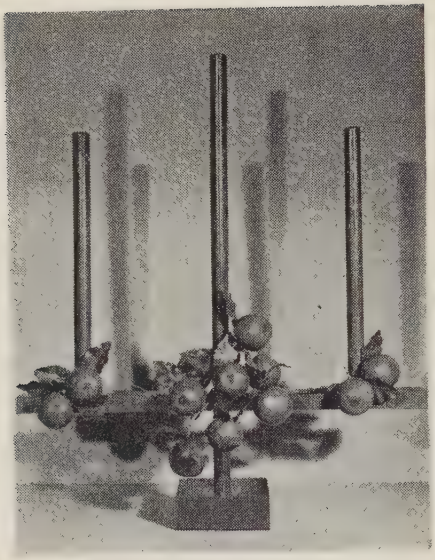
Step 6. When centerpiece is finished, spray all over with glitter glue and dust lightly with diamond dust.

This is a very pretty arrangement used on a low table where you look down on it and get the full benefit of the frosty look.

Caution: Be sure to put this arrangement on a tray or piece of foil, as hot candle wax will go right through Styrofoam and would mar a lovely table top.

Cookie Tree

A cookie tree is a fun thing to have in your kitchen at Christmas, loaded with cookies for your children or grandchildren. Make sugar or wreath cookies with holes in the center so they may be slipped on the poles of the tree. This can also be used for doughnuts. This is a project that the children can help make. Let the older boys or Father help with the woodwork. The older girls in the family could do the painting and decorating. Let the little children help make the cookies; the shapes may not be as perfect, but they will taste just as good, and the children will love doing it.



COOKIE TREE

Materials Needed:

Cut 2 pieces ½" doweling 12" long
1 piece ½" doweling 20" long
1 piece 1½" x 1" x 16" long
1 piece 3½" square, 2" thick

Paint: fruit, berries, leaves for decorations.

Step 1. Drill a hole to fit the doweling through the center of the 16" board. Also drill a hole only half through 2" from either end.

Step 2. Drill a hole only ½" deep in the middle of the 3½" x 2" square board. Put wood glue in hole, set in the 20" dowel.

Step 3. Put glue around the drilled center hole of the 1½" x 16" board and slip over the 20" to within 4" from the base of the 3½" square.

Step 4. Glue the two 12" dowels into the partially drilled holes on the 16" board. Make sure all poles are straight and let glue dry.

Step 5. Paint green, black, or bright red. Trim with artificial fruit, berries, leaves, etc.

The cookie tree pictured is painted green and trimmed with bright red apples.

White and Gold Sleigh

THIS can be used for a centerpiece for a Christmas table, chest, or a low table.

Materials Needed:

1 piece white Styrofoam—12" x 24" x 1"
1 straw sleigh
1. piece Styrofoam 4" x 6" x 2" or 2 or 3 small pieces to fill in sleigh
1 reindeer (white plastic) can be purchased at variety store. The reindeer come in straw, too, but they are quite expensive.
½ doz. small gold leaves
1 doz. large gold leaves
1 string small gold beads
3 bunches gold balls, shaped like grapes
6 yards gold metallic ribbon ½" wide
4 white balls — these come pearlized and are very effective
6 gold balls on stems
6 white pipe cleaners (cut in 3" lengths)
glitter glue or *Wilhold* glue diluted with water
diamond dust

Step 1. Spray or paint with glue, large (12" x 24") piece of Styrofoam. Glitter with diamond dust. Let dry thoroughly.

Step 2. Paint sleigh with *white paint*. Let dry. Spray or paint with glue and glitter with the diamond dust and dry.

Step 3. Spray or paint reindeer with glitter glue and dust. Let dry.

Step 4. Place piece 4" x 6" or small pieces of Styrofoam inside of sleigh.

Step 5. Start to decorate — placing one bunch of grapes at the opening on end of sleigh, letting them spray forward out of sleigh. Place other cluster of grapes on top of sleigh (anchor to Styrofoam with pipe cleaner) and fill in with the white (pearlized) balls and the gold balls on stems. Use large gold leaves to fill in around balls and cover up Styrofoam that is inside of sleigh. Cut string of small beads in half and knot together. Use one part to put in and around some of the balls on top of sleigh, letting some drape down the back of sleigh.

Step 6. Trim the deer. Make him a saddle of the small gold leaves, 3 on each

WHITE AND GOLD SLEIGH

side; also use remaining gold balls on stems, and glue on his back. Use gold beads on string and drape around as a harness and bridle. Trim his horns and hoofs with some beads. Make two 3-looped bows of the gold ribbon and glue on top of his saddle.

Step 7. Make 2 bows and 2 sprays of leaves and glue at opposite corners of Styrofoam.

Step 8. Glue hoofs of deer to Styrofoam. Secure sleigh with 3" piece of pipe cleaner pushed over the rudder of sleigh well into the Styrofoam. Place gold ribbon completely around edge of styro, gluing or securing with pins.

Winter Morning

Christie Lund Coles

The winter sun is coming up
Like a gold, blue-saucered cup;

And birds which did not go away,
Are nagging at the brittle day

While kapok snow is falling from
The trees which once held flower and plum;

Though all the white, translucent puff
Which clings to boughs, is flower enough

And jewels are resplendent, bright,
Reflecting day's effulgent light.

This hour is beauty consummate:
I think I'll bake a golden cake.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, November 1901

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

OFFICIAL ANNOUNCEMENT: This certifies that at the regular meeting of the Council of the Apostles, held in the Salt Lake Temple, this 17th day of October, 1901 . . . Joseph F. Smith was chosen and set apart as President of the Church of Jesus Christ of Latter-day Saints.

IN MEMORIAM — PRESIDENT LORENZO SNOW: . . . President Snow was indeed a very remarkable man, and his long life and eventful career emphasized those characteristics which were so conspicuous in his later manhood. . . . On the demise of President Wilford Woodruff, Lorenzo Snow, then President of the Quorum of the Apostles, became by right of succession, President of the Church . . . September 13, 1898. . . . His life has been full of noble work well and faithfully performed. He was possessed of superior executive ability and . . . was a man of fine intellectuality, a vigorous writer, a student of classical literature all his life, fond of reading and passionately fond of music of the best quality, a patron of the fine arts and altogether a man of culture and refinement in its highest and best sense. His labors among the people since he became President of the Church have been incessant and arduous. . . .

AN EVENING PRAYER

Let not my heart on earthly things be bent,
Then, if Thy will denies them, I shall be content.
Let me remember that all mortals here
Are like myself in Thine own image dear;
Then in my dealings with them, Thou shalt see,
I'll do as I would have them do by me. . . .
—Adelaide Schmidt Wayland

LADIES' SEMI-MONTHLY MEETING: The Ladies' Semi-Monthly meeting was held in the 14th Ward hall . . . with President M. I. Horne presiding. . . . Counselor Elizabeth J. Stevenson said when she came into the room she thought, "O ye faithful ones!" There are always a few faithful. . . . We must abide by the golden rule, "Do to others as we wish to be done by," not be jealous, but be prepared to stand in holy places. . . . Sister R. R. Grant felt happy to meet with her sisters. . . . She had received a letter from her son H. J. Grant, that he was on ship board, was well and blessed of the Lord. . . .

BIRTHDAY CELEBRATION IN HAWAII: Liliuokalani, formerly queen of Hawaii, recently celebrated her sixty-second birthday by giving several entertainments at which hundreds of natives and a few whites were present. Three hundred guests breakfasted with the deposed queen and then came a general reception. In the afternoon there was a great luau, or feast. . . . The food was served on mats on the ground, and the staple articles were poi and raw fish. . . .
—News Note

A DISPATCH FROM NORWAY: A dispatch from Christiana . . . says: "The privilege recently granted women to vote for, and sit in municipal councils in Norway is adding unusual interest to the approaching elections. . . ."
—News Note

Woman's Sphere

Ramona W. Cannon

FELISA RINCON DE GAUTIER is the mayor of San Juan, Puerto Rico. A shrewd politician and a concerned, motherly woman, she works in behalf of city improvements and to meet the economic needs of the poverty-stricken. "We have to work here so that people will have reason to love, not hate," she says.

HELEN WOODWARD'S new book *The Lady Persuaders* (Ivan Obolensky, Inc., publisher) details the history of American women's magazines, with particular emphasis on *Godey's Lady's Book* (1836-1877) and *Ladies Home Journal* (1889 -). Interesting comparisons are made between the early women's magazines and those of current publication.

SUSAN BALDWIN, eighteen-year-old amateur thespian from Scarsdale, New York, who is studying to be a social worker, played the part of Emily in Thornton Wilder's *Our Town* in Amsterdam, Holland, this past summer. She was one of fifteen hundred young American performers sent overseas by schools, foundations, parents, and service clubs, to break down barriers between Americans and other peoples. Choral singers of Smith and Amherst Colleges, the Harvard Glee Club, the New York acting group, the California Robin Hood Band, and other organizations took seminars in the United States about the countries they were to visit, stayed in the homes of their hosts, and visited in Greece, the Orient, and Europe.

WOMEN do not marry for financial benefits nearly so often today as a century ago when women found it difficult to obtain employment, according to two University of Michigan sociologists who have made a long and extensive survey of American marriages. Reasons for marrying were listed in this order: 1. companionship; 2. the opportunity to have children; 3. understanding and emotional support; 4. love and affection; 5. financial benefits.

MARGARET E. KENNEDY, a partner in a Wall Street business firm, is an expert in giving advice to women on their financial problems. According to insurance actuaries, she says, the average widow will have many years in which she will have to manage her own financial affairs.

EDITORIAL

VOL. 48 NOVEMBER 1961 NO. 11

"Thy Neighbour As Thyself"

Jesus answered . . . thou shalt love the Lord thy God with all thy heart. . . . Thou shalt love thy neighbour as thyself. There is no other commandment greater than these (Mark 12:29-31).

NEIGHBORS are those whose pathways cross, near at home or faraway. The wide neighborhood is the world, where women encounter the age-old problems and accept with gracious strength the responsibilities and privileges which our Heavenly Father has assigned to his daughters at home and on the far frontiers. The near neighborhood is the home and the homes of others in the small town, along a city street, in the ward, or in the community. It is in the near neighborhood where opportunities are most easily discovered, and where the field of service is within the realm of the ministering hands of women who may go from their own homes into the homes of others, taking with them blessed comfort and inspiration.

It may not be possible for us thus to enter largely into the needs of all our neighbors, but surely we can begin with those nearest to us by locale or acquaintance, and then by small beginnings, we can multiply our effective kindliness with the spirit and intent of our example.

Neighbors are those who share joy and sorrow, poverty and abundance. They are those who share material blessings and spiritual strength. The seasons of the year may be shared by neighbors in gifts of summer flowers and winter hearthside warmth. And the seasons of life can be richly shared by those who enter into the needs and longings and rejoicings of others. New babies can be shared, mothers and grandmothers can be shared. Young mothers in a neighborhood receive much comfort and convenience by sharing and grouping the care of children for each other in times of need. Blessed is the neighborhood which may call upon the seasoned wisdom of an older woman. Neighbors on many occasions find joyful participation in sharing work — in gardening and sewing, ironing and canning together. For them, not only work is shared, but the riches of companionship erase the ways of loneliness.

The Latter-day Saint woman is most abundantly blessed in her desire to be a good neighbor, for she has been instructed from the days of her youth to look upon the earth and earth life as spiritual and everlasting in their implications.

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men . . . (D & C 29:34).

Not only is there an earthly enrichment from fellowship and sharing of ourselves with our neighbors,

but spiritual growth and enlightenment become our everlasting treasure. Thus the daily acts and words of neighborliness which should be our way of life are evidence and testimony of the realization of our earthly responsibilities, and, at the same time, they are a measure of the development of our eternal spirits. Like other gospel principles given for our direction in mortality and for our eventual salvation, the commandment to be neighbors takes its vitality from our present opportunities and projects them to a time when all the children of the Heavenly Father shall be one in purpose and shall be concerned with the spiritual advancement and salvation of the Father's family.

A Latter-day Saint woman, in addition to the more practical aspects of being a good neighbor, has the divine commission to be a missionary to her associates, a missionary in the sense that she will use her life pattern and her deeds of kindliness and charity as a means of making the gospel shine so resplendently in her neighborhood that others will see a reflected light and wish to learn the source of its radiance.

A Latter-day Saint woman may invite her neighbor's children to attend Primary and Sunday School. She may invite the woman with whom she associates as a neighbor to go with her to Relief Society meetings. She may, upon occasion, ask one of her neighbors to help her with a Relief Society assignment. One sister who is now a devoted Relief Society member was first invited to a work meeting and was kindly requested to assist with the sewing. That was the beginning of interest — it was the beginning of membership in the Church, and of regular and joyful service in Relief Society. Another woman, trained in dramatic art and public speaking, was asked by a neighbor to read a number of poems for a literature lesson, and this woman, seeing a divinely organized group of sisters in their cultural and spiritual workshop, became one with them in the ward and in the world-wide sisterhood.

— V. P. C.

Love Lantern in the Night

Maude Rubin

Not long did April's lantern swing
Luminous in the west,
Caught on its cloud of lilac scent
Brighter than amethyst. . . .
Yet that lantern has haloed the long green dusk
Of September's waning light,
Has silvered gray November's husk —
Now a wick for this winter night.

Christmas Gifts

Jean Ridges Jennings

WITH Christmas just around the corner again, it's time to start making serious plans for gift giving. This year why not surprise the girls (both young and old) on your list with gifts you have made yourself?

Suggested here are a number of ideas for gifts that cover a wide range of usage. One of them may be just what you are seeking.

Decorated Gloves

A gift that could add a touch of luxury to any woman's wardrobe at a nominal cost is a pair of beaded or embroidered gloves. When purchased in the stores, already decorated, they may be quite expensive. But by using a little ingenuity and pennies' worth of materials, you can surprise yourself with your own creations.

Start now to watch for specials in the glove departments of your local stores. Buy your favorite brand of good quality plain gloves in any color you wish. Then glamorize them to your heart's content with the addition of "baubles, bangles, and beads" or even embroidery.

Think up your own ideas for doing this or "borrow" suggestions from gloves you see already trimmed.

Don't limit your decorating talents to ladies' gloves, but make your favorite tot or teenager happy with a pair of gloves or mittens that has been glamorized with yarn embroidery, a few beads, or some attractive applique.

Holiday Skirt

Is there a girl on your list to whom you would like to give something especially nice? This gift should please girls of all ages who are young at heart — even "girl" grandmothers.

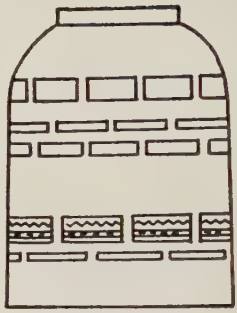


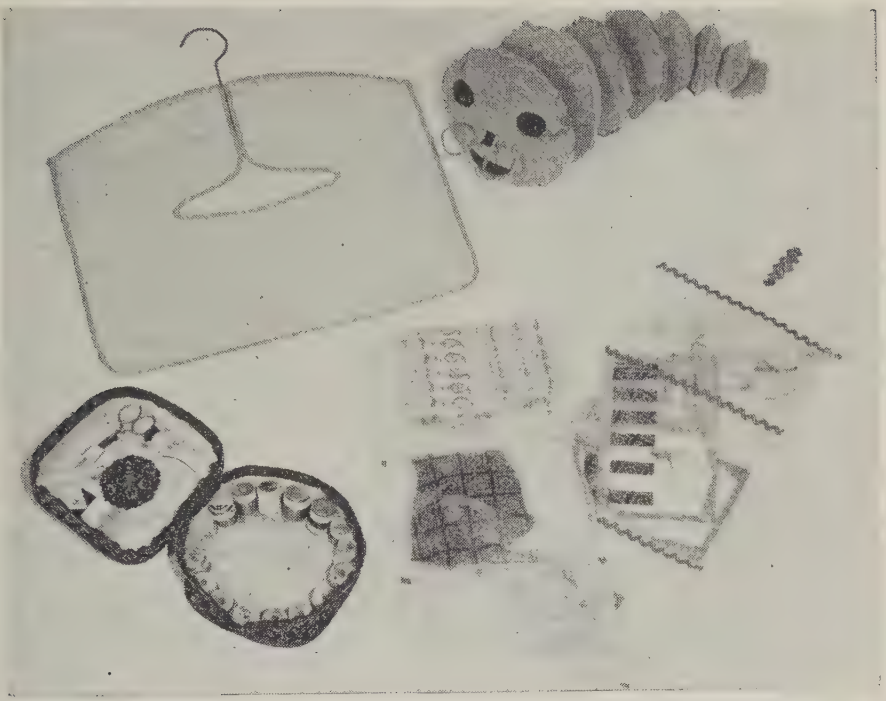
Figure 1
HOLIDAY SKIT

We suggest a festive skirt made of felt which began its career as a holiday skirt, but would be just as desirable for special occasions at almost any season of the year. This would be an ideal "at home" costume for the hostess who wants to dress importantly. Any teenager would be delighted to wear it to informal dances or special dates. Subteens, too, could enjoy having one for special occasions. A simplified version would be fun for tots.

With a frilly or elaborate blouse, it could be as dressy as the occasion demanded. Teamed with a tailored blouse or conservative top, it becomes a more casual outfit.

This skirt is made of felt in two colors that blend or contrast agreeably. For a striking effect, combine gold with black; dark blue with light blue; black or navy with shocking pink; or for a real holiday look, red with green.

Since felt has no grain, the fabric can be used lengthwise or crosswise with the same effect. Felted fabrics need no seam finish. No hem is necessary on this skirt.



QUICKLY MADE CHRISTMAS GIFTS

Lower left: a sewing box; lower right: a long (26-inch) closet bag.
Upper left: closet bag on wooden hanger; upper right: toy worm.

You won't need a pattern. Use the felt straight, making the skirt one and one half yards around the bottom. Gather the fullness at the waist onto the skirt band in even clusters at side fronts and side backs. There is only one seam and it should be in the back. Insert the zipper in the seam. The modified fullness in the stiff fabric makes a bell-shaped skirt which is new and attractive. Face the skirt band with grosgrain ribbon.

The unusual design and originality in the skirt come from the bands of contrasting felt that are woven through slits cut in the skirt (Figure 1). The number and spacing of the bands will depend on the length of the skirt being made. For added interest and novelty, sew ornamental braid and rickrack on one of the bands before lacing it through the skirt. Be sure the slits are spaced and cut evenly and accurately.

When buying fabric, remember that one length of 54-inch felt is all you need. Buy as much as the length of the skirt, plus the waistband. For contrasting bands, you will need as much as the total width of all of the pieces inserted in the skirt.

Toy "Worm"

Here is a toy for the kiddies. Though it is called a worm, any resemblance to the real thing is quite coincidental. Tiny children love it, and it doubles as an ornament in the bedrooms of those a bit older.

Quick and easy to make, this toy needs just a little material — can even be made from scraps. Felt or corduroy makes nice "worms," and one-fourth yard of 36-inch fabric is sufficient. In addition, you will need cotton wadding for stuffing, two pipe cleaners for feelers, and a scrap of black for eyes, nose, and mouth.

Our little animal is made in eight sections, each one three-fourths inch smaller than the one in front of it, all stuffed to a soft plumpness. The largest is the head and is cut eight inches in diameter. The smallest makes the tail and is two and three-fourths inches in diameter. Each section is three-fourths inches smaller than the one in front of it and is made of two circles of material sewed together around the edges with plenty of cotton wadding stuffed between to make it very plump. Before stuffing, apply features to the largest circle as shown in Figure 2. Sew them on with zig-zag sewing machine stitch or blanket stitch by hand.

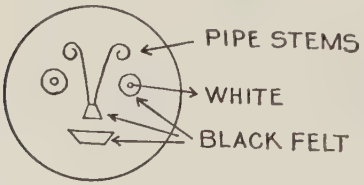


Figure 2
FACE OF WORM

When corduroy is used, blanket stitch or zigzag around the edges of all circle sections. In felt, pink all edges and sew circles together with a narrow seam allowance.

Attach each plump section to the one in front of it with a large snap that has been sewed to the exact center of the circle. Thus the worm will wriggle very provocatively.

Closet Bags

Two easy-to-make closet bags can be had for just pennies and take but a few minutes to make. They are so useful that any woman or girl would welcome one for closet or bathroom.

The first is made of heavy plastic and fits on a wooden hanger.

Buy only 18 inches of 36-inch wide plastic, three yards of bias tape, and one wooden hanger. Make the bag as shown in the diagram (Figure 3) with the top edge shaped to fit the hanger. Bind around the opening and then bind the edges of front and back sections together. That is all — simple, isn't it?

Use it for dust cloths in the broom closet or for soiled things in a clothes closet or bathroom.

The other closet bag is a hold-all for small articles. Hanging in the clothes closet, it is ideal for hose, gloves, scarves,

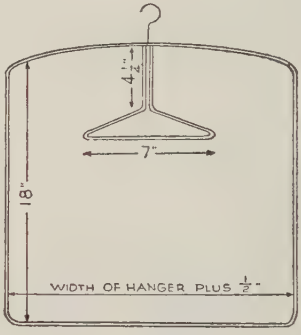


Figure 3
CLOSET BAG WITH WOODEN HANGER

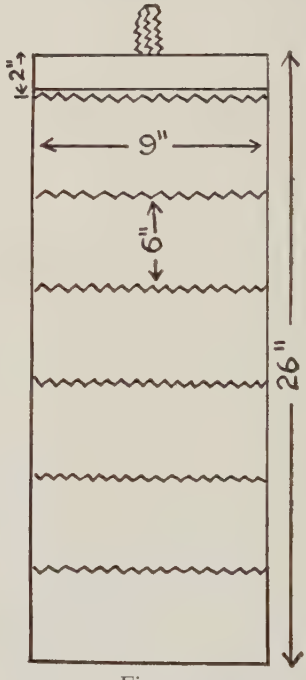


Figure 4
LONG CLOSET BAG

or what have you. In the bathroom it keeps track of combs, brushes, curlers, bobby pins, nets, shower caps, or countless other things.

Use light-weight plastic for this one and cut a strip nine inches by twenty-six inches. Cut six pockets that are nine inches wide (same as the basic strip) and six inches deep. Hem the top edge of each and trim with rickrack in any desired color. Starting at the bottom edge of the plastic strip, sew the unhemmed edge of pockets to plastic so that each one just meets the one above it (Figure 4). Sew a two-inch strip of cardboard into a casing at the top.

Now, hem both sides of the long strip (narrowly), catching in the edges of the pocket sections and thus securing them in place.

Make a loop of rickrack and sew to center of the cardboard at the top to form a hanger.

Sewing Box

Another forethought for Christmas is a glamor sewing box, built around a zipper. You will find it easy to make and ideal either for travel or top dresser drawer. The one pictured is made of quilted cotton, but in satin, taffeta, or brocade, it can double as a jewel case.

For this you will need:

¼ yd. quilted, double-faced fabric 36 inches wide
1¼ yds. elastic, ½ inch wide
1 zipper, 22 inches long
1½ yds. bias fold tape, matching or contrasting
cotton wadding to stuff pincushion
fittings (spools of thread, thimble, needles, tape, etc.)

For top and bottom sections, cut two six and one-fourth inch squares and round off corners. Top and bottom sections of sides are twenty-three inches long and one and one-fourth inches (top), one and one-half inches (bottom) wide. Pincushion is a two and one-half inch circle (Figure 5).

Mark lower side section with pins for spacing of spool holders: one inch from each end and every one and three-eighths inches between. Cut a thirty-two inch strip of elastic. Mark this with pins one inch from each end and every two inches between. Matching pins, attach elastic to lower side section. Stitch back and forth three times at each pin (Figure 6).

Join ends of each section (top and bottom) with a flat fell seam.

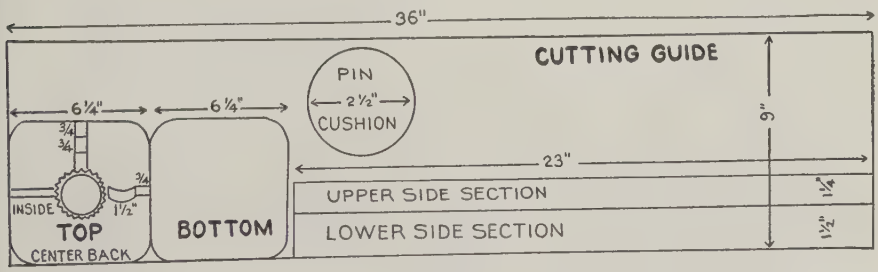


Figure 5
CUTTING GUIDE FOR SEWING BOX

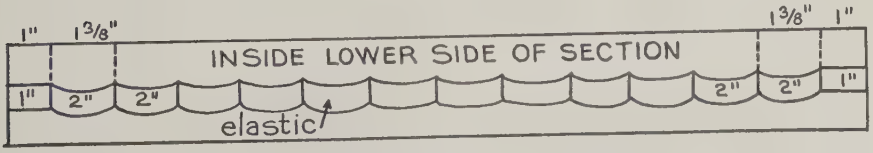


Figure 6
INSIDE SECTION OF BOTTOM OF SEWING BOX

Now, sew the zipper to the lower side section, right sides together, having metal ends meet at the seam. Attach other side of zipper tape to the upper section of the box. Press seam allowances away from the zipper and overcast zipper tape securely to side sections. Close the opening between ends of zipper by overcasting tape edges together.

Cut two elastic strips and sew to top as follows: one three-inch strip down to the center and one six and three-fourths inch strip across the center. Stitch as shown in Figure 5. Pink edges of two and one-half inch circle and sew to center of top section, as shown, with cotton wadding stuffing underneath.

Baste top of box to upper side section with insides facing and raw edges even. Bind raw edges together with bias. Join bottom of box to lower side section in the same manner.

Place fittings for the case in elastic holders as shown in the accompanying picture.

Holiday Cookies

Winnifred C. Jardine

Honey Nut Cookie Balls

1 c. butter
½ c. powdered sugar
2 tbsp. honey
2¼ c. sifted flour
¼ tsp. salt
1 tsp. vanilla
¾ c. chopped walnuts.

Cream butter, powdered sugar, and honey together thoroughly. Add flour, salt, vanilla, and nuts. Mix with hands, if necessary, to blend well. Form into balls 1-inch in diameter and chill well. Place 2½ inches apart on greased cookie sheet. Bake at 375°F. for 14 to 17 minutes. While still warm, roll in powdered sugar. Cool. Roll in powdered sugar again. Makes 4 dozen cookies.

Hidden Treasure Cookies

1¾ c. sifted flour
½ tsp. soda
¼ tsp. salt
½ c. shortening
½ c. granulated sugar
½ c. firmly packaged brown sugar
2 eggs
¼ c. light cream
1 tsp. vanilla
¾ c. coconut
1 6-oz. package semi-sweet chocolate chips
4½ dozen pitted dates (about)

Measure sifted flour, add soda and salt, and sift together 3 times. Cream shortening, add sugar gradually, and cream together until light and fluffy. Add eggs, one at a time, beating thoroughly after each addition. Add flour, alternately with cream, in small amounts, beating well. Stir in coconut and chocolate chips. Drop a few dates at a time into batter and roll each date until it is completely coated with batter. Then lift out and place carefully on a greased baking sheet. Repeat until all dates and batter are used. Bake at 375° for about 10 minutes or until lightly browned. Makes about 4½ dozen cookies.

Raisin-Nut Nibbles

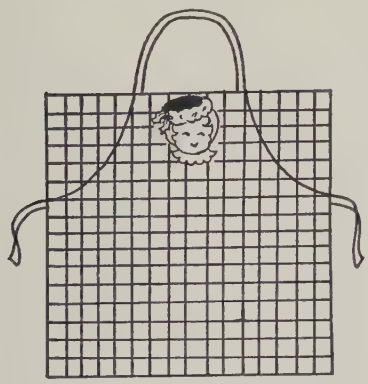
1 c. water
2 c. raisins
1 tsp. soda
1 c. shortening
2 c. sugar
1 tsp. vanilla
3 eggs
4 c. sifted flour
1 tsp. baking powder
1 tsp. cinnamon
½ tsp. nutmeg
½ tsp. salt
1 c. chopped nuts

Add water to raisins and simmer 5 minutes. Cool. Stir in soda. Cream together shortening and sugar until well blended. Add vanilla, eggs, and cooled raisin mixture. Sift flour with salt, baking powder, and spices. Add to shortening mixture, and blend. Stir in nuts. Drop by teaspoonfuls onto ungreased cookie sheet, allowing room for cookies to spread. Bake at 425°F. for 10 to 12 minutes. Makes 6 dozen cookies.

Aprons for Mr. and Mrs. Santa Claus

Carol Daynes

CHRISTMAS aprons gaily trimmed to represent Mr. and Mrs. Santa Claus will delight your children at Christmastime and give them endless opportunities for pantomime and play.



MRS. SANTA CLAUS APRON

Each square in the pattern represents two inches, but the apron can be made smaller or larger as desired.

Using a paper pattern which you can cut from the idea represented in the accompanying sketch, make the apron of red and white striped cotton material. The neckband and strings are made of one-inch twill cotton, the neckband being

MR. SANTA CLAUS

twenty-four inches long, and the strings for tying the apron about twenty inches each.

Patterns for the faces may be cut from a child's coloring book or from newspaper or magazine illustrations of Mr. and Mrs. Santa Claus. Use felt, fabric, or iron-on materials for the faces. Fabric adhesive may be used for attaching felt or other material not already prepared for attaching.

COLORS

Faces — pink
Hair — white
Eyes — black
Mouths — red
Holly — red and green
Lace — white
Beard — white
Cap — red and white
Nose — red pompon

A Christmas to Remember

Betty Lou Martin

FLUFFY, white snowflakes danced merrily down from heaven, making the ground a mass of white. Julie Carroll smiled as she remembered her youngest son Scottie's description of the snow. "The ground is like one great big birthday cake, Mommy," he said, "with lots of fluffy, white frosting, and the lights in the houses are its candles."

How two boys can be so different, Julie surmised. Roger, nine, and the elder of the two Carroll children, was a realist. To him, black was black and white was white, with no deliberations. Scottie, on the other hand, was an incurable dreamer. He was also blessed with a sincere compassion and love for other people that reached beyond his six years. Often Julie was amazed at the wisdom and understanding that he showed for others.

Julie went to the kitchen and began preparing dinner. Her thoughts were filled with the coming Christmas holiday. She, too, was an incurable dreamer, and her soul was full of love and good will that prevail during that season. If only we would open up our hearts and give our love all during the year instead of just during Christmas time, what a wonderful world this would be, she reasoned.

"Scottie, don't slam the door like that, honey," Julie called out. "Be sure that your feet are clean. I don't want you to track snow all over the linoleum."

"They're clean, Mommy," Scottie said, "but the dog's aren't."

"Oh, Scottie, I told you not to let him in the house. Teddy will just have to stay outside. Now, young man, would you mind telling me where you have been spending all of your time lately?"

"Just outside playing in the snow." Scottie pulled an unco-operative Teddy by the collar and led him toward the back door.

After dinner that night, Blair Carroll pulled on his overcoat and galoshes. "I've got to go over to old Mr. Wright's place. He just appointed me his lawyer today, and I have some legalities to go over with him. I don't know why he picked me. Personally, I would just as soon not have anything to do with him. I hear he is such a disagreeable old man."

"He sure is, Dad," Roger spoke up. "If any of us even go near his house, he comes out and hollers and screams at us."

"Now, Roger, you know very well that Mr. Wright is old, and he has been alone for many years. He likes his peace and quiet, and I don't want to hear you talk like that about him," Julie reprimanded her son.

It was a well-known fact that Mr. Wright was a man of means. It was also apparent that he carried on business transactions at his home, as men often went there to confer with him. Julie was, however, a little surprised that he should choose Blair as his lawyer.

"Christmas is next week, Mom," Roger spoke up. "When can we put our Christmas tree up?"

"We'll put it up just as soon as

Daddy has time to get it, dear." Julie was excited about Christmas, too. She was worse than the children. Blair always teased that her eyes lighted up more than a child's over Christmas, and she always teased back that everyone was a child at heart.

AFTER Scottie had said his prayers that night and was about to climb into bed, he put his arms around Julie's neck and looked into her eyes. "Mommy, we are all God's children aren't we?" he asked and Julie could see the seriousness in his deep blue eyes.

"Yes, we are, honey, everyone, and God loves us all."

"Golly, I'm glad, Mommy," Scottie said.

Julie detected a note of relief in Scottie's voice. There he goes again, Julie thought. I wonder whom he is worrying about this time.

The next few days Julie was busy cleaning, helping the children get the Christmas tree trimmed, and trying to do some last minute shopping. The air was filled with the happy voices of the children, as they laughed and whispered about the presents that they had for Julie and Blair. Even Roger, the realist, was mysterious, but Scottie was so mysterious that Julie was almost concerned. He disappeared for periods of time and didn't come home until just before dinner. When they would question him about where he had been, he would only casually remark, "Just playing with Teddy."

The day before Christmas came in true tradition, with a soft flurry of snow.

The house was aglow with Christmas, with gaily wrapped packages under the beautifully decorated tree. The fragrant smell of the pine mixed with the warm odors of cookies and pies baking.

As Julie walked by the living room door, she caught sight of Scottie sitting on the floor in front of the Christmas tree. He was staring up at it as if deep in thought.

"What are you thinking, Scottie?" Julie asked, as she kneeled down on the floor beside her son. She put her arm about his shoulders and turned his face toward her.

"Christmas is such a pretty time, Mommy. I just wish everyone could be happy." Scottie spoke softly.

"I know, darling. I was just wishing that same thing," Julie replied. "Christmas is the time when more than any other time, we need someone to love and someone who loves us. It is a time when no one should be alone."

"Gee, Mommy, I just don't want anyone in the whole world to be alone at Christmas." There were tears in Scottie's eyes. "It makes me feel so sad."

Julie felt the tears come to her own eyes. She hugged him to her. "You are such a sweet little boy, Scottie, and your father and I love you very much. Remember, dear, always to be as thoughtful and considerate as you are right now, and God will always be with you."

BLAIR arrived home early that night. "I'll build a fire in the fireplace while you're finishing dinner," he volunteered.

It was a tradition in the Carroll household that every Christmas Eve should be spent at home, gathered around the fire, toasting marshmal-

lows and listening to Christmas music. Then just before it was time to retire, in the stillness of night, Blair would read from the Bible the story of the first Christmas, of that time long ago when Christ was born.

"Blair, call the children. Dinner is ready now," Julie called out.

Roger and Blair came and sat down at the table.

"Where is Scottie?" Julie inquired.

"I thought that he was in here with you," Blair answered. "Roger, don't you know where your brother is?"

"Golly, Dad, the last time that I saw him, he was in his room wrapping a present, but that was about an hour and a half ago," Roger replied.

Anxiety gripped Julie's heart. Where would a little boy go alone on Christmas Eve?

"Now don't worry, Julie," Blair said, as he and Roger bundled up to go and look for Scottie. "Roger and I will find him in no time. You just stay here and wait."

"No, Blair. I'm going to help look for Scottie. I just can't stay here and wait."

The air was refreshing as Julie trudged along through the snow. Somewhere in the night a Christmas carol rang out, "Oh, come all ye faithful, joyful and triumphant." Now and again the laughter of a happy child was clearly audible. Julie continued on down the block, checking at each of the houses. They hadn't seen Scottie all evening, they said. "Scottie, Scottie," Julie called, hoping to hear him answer, "Here I am, Mommy," but there was only silence.

Julie paused directly in front of Mr. Wright's house. She had checked everyone else in the neighborhood. If Blair and Roger hadn't had any more success than she, they would have to call the police.

Julie didn't know why she looked up, but her eyes caught sight of something in Mr. Wright's window. It was a star with blue lights on it and a miniature angel in the center. Why that is just like the decoration that I had last year for my window, Julie reasoned. I decided to use a different one this year. How odd, Mr. Wright has never been known to decorate for Christmas before.

JULIE tried the latch on the gate in front of Mr. Wright's house. It was open. She made her way up to the porch. It is a long shot, she surmised, but it is certainly worth a try. She rang the doorbell, and Mr. Wright, a short gray-haired man, with piercing dark eyes, answered the door.

"Mr. Wright, I'm sorry to bother you, especially on Christmas Eve, but I've lost my little boy, Scottie." Julie's voice trembled. "I don't suppose by chance that you have seen him?"

"You must be Mrs. Carroll." Mr. Wright actually smiled at Julie. "Come in, won't you. Scottie is here. I thought that you knew that he had been coming over here."

Julie followed Mr. Wright through the foyer, and then into the study, where Scottie sat before the cheery fire.

Scottie looked up at his mother. "Hi, Mommy, I just came for a minute to bring Mr. Wright his Christmas present."

"Why didn't you tell me where you were going, darling? We've

been so worried about you." Julie hurried over to Scottie.

"I didn't think you would let me come, Mommy. Mr. Wright is my very best friend, and you said that people shouldn't be alone at Christmas. I didn't want my best friend to be alone on Christmas Eve." Scottie's little face was downcast. "I guess that you're going to scold me, Mommy."

Julie looked at Scottie and then at Mr. Wright. She realized then that Mr. Wright was not the disagreeable old man that everyone had made him out to be, but rather a lonely soul, with the need to be loved.

"It's all right, darling. I wouldn't scold you for anything, but I think that you had better come home now. Your Daddy and Roger are out looking for you, too. We'd better let them know that you are all right," Julie said gently.

"I'm sorry, Mrs. Carroll. I wouldn't have caused you this concern for anything. Scottie and I have been friends since this fall. He has really been wonderful company to a lonely old man like me. I hope that you will let him continue to come and see me."

"Of course he may, Mr. Wright," Julie answered sincerely.

"Oh, and Scottie, I have a present for you," Mr. Wright said.

He went to the closet and brought out a large box wrapped in bright colors of red and green.

"Your Mommy will probably have to help you carry it home. It is for your brother, Roger, too."

"THANK you, Mr. Wright," Scottie said. "I hope that you will like what I gave to you. I made it myself."

"I'm sure I shall."

Scottie turned to Julie. "Mommy, can't I please stay for just a minute more. Mr. Wright and I were going to read the story of the birth of the little baby Jesus just like we always do at home." Scottie's eyes pleaded with Julie.

"Scottie, your Daddy will be worrying about us both by now. I have a better idea." Julie turned to Mr. Wright. "Mr. Wright, we are just about to have our dinner, and we would be honored if you would join us, then, afterward, we can all hear the story of the birth of Jesus together."

Mr. Wright hesitated, and there were tears in his eyes. "Mrs. Carroll, I'm just an old man, and I don't want to interrupt any family affair, especially not tonight."

"You won't be interrupting any family affair, Mr. Wright. We want you to come. Besides, it seems that Scottie has already taken you into our family, and you're a part of it, whether you want to be or not."

As Julie walked toward home with Mr. Wright and Scottie, she knew that this would be a Christmas that she would long remember, after her sons were grown up and gone. She knew, too, that she had been taught a lesson in unselfishness, love, and understanding, taught by her own little son. She had been so wrapped up in her own family affairs that it never occurred to her to look elsewhere, to reach out and help someone who was alone and lonely at Christmas.

Julie felt Scottie's small hand go into hers. It had stopped snowing now, and as she looked up toward heaven, one star shone more brightly than the others, and it seemed to Julie that its rays reached down from above and embraced Scottie.

First Snow in the Mountains

Cynthia Hepburn Nuffer

SHE was an Easterner and not prepared for it. Even though everyone in the canyon had said that there was always snow in September, and although these past few nights she had had to get up sleepily in the dark for the extra quilt, still she felt a sense of doom as she looked out on that gray morning.

She hadn't expected to feel this way. Last winter had been very happy. She remembered all the pleasant things: the cozy fire in the stove, the soft, shining look the lamps had given the log walls, the salmon color of the frosted mountains at dawn.

All that morning as she went about her work, the snow fell unrelenting outside. Her husband was invigorated by it. The crisp air made him feel like working, he said. The children talked about it in happy, high voices. They decided that it was Christmas come early. And she, the one who was supposed to be sensitive, the poet in the family, felt only the coming burdens of cold feet and hands to warm, snowsuits to put on and take off, and shivering trips out to the shed for wood.

The house was chilly because the oil heater hadn't been connected, so she moved the baby's crib out in the kitchen by the stove and rearranged the rest of the room to use up the extra chairs the crib had displaced.

For lunch she and the boys had hot soup, drinking it quickly since it was cold at the table by the window. The boys went upstairs for their naps, and when the home was quiet, she lay down and slept under two heavy blankets.

When she awakened the snow had stopped and she could hear the dogs get up from the porch and stiffly stretch.

SOMEHOW she felt relieved and better. She wasn't sure why. Her mind was easy again, though, and she guessed almost indifferently, as one dismisses a mood, that she had just been tired and the rest had been all she needed.

Most of the snow melted in the night, and the next day it was warm enough to go out without a coat. None of the willows or grasses had been winter-killed. The day was gold and green until she looked up at the mountains and saw them glossy-white, still, like a giant photograph pasted on the sky.

She washed her sheets that afternoon and hung them out, luxuriating in the softness of the warm air. Then a small cold wind from the mountains knifed into her shoulders and she quickly went back to the shelter of the house.

In a few days all the snow was gone, but throughout the rest of the hazy, pine-velveted Indian summer, the memory of the first snow remained. It sharpened the shadows of the trees, shortened each sun-warmed day, and showed how important were the ways in which she filled those days. With the winter clothes and the extra quilts, she brought out her extra love, for at last she understood the meaning of the poignancy of autumn.

Christmas Is Coming

Janet W. Breeze

CONE-SHAPED PAPER CUPS FOR CHRISTMAS TREE

SPARK your Christmas tree with something special. Let the children decorate white cone-shaped paper cups with Christmas seals. Make a string of yarn handle for the cup. Fill the cups with candy and hang on the tree as welcome surprises for tiny guests.

PLACE MAT MADE FROM OILCLOTH

MAKE some oilcloth place mats for children this way: Draw the outline of a pig or other easy animal on paper. Trace onto a pale checkered or plain oilcloth and cut out with pinking shears. Paint features on with a black embroidery pen. A curtain ring can be sewed on a pig's nose for a napkin holder.

SAVE those short, round peanut butter jars for many gifts. Remove paper from jar and paint lids with a good cover-up enamel.

For Mother, make a set of kitchen helpers by applying titles and designs on the jar with embroidery pens. Some embroidery pens have directions for oven baking to assure a lasting design, if washed.

For Father, make some work-bench bottles.

For Sister, make some dresser jars. Glue to them shell macaroni, beads, or anything decorative you may have to the lids before painting them a frosty pink, elegant gold, or snowy white.

For little Brother, make see-through containers for his most precious possessions.

Because of the Word

Chapter 4

Hazel M. Thomson

Synopsis: Ruth Ann Barker, who lives in the early 1830's in the Naumkeg Valley of New England, dislikes farm life and cannot decide to marry Victor Hall, a neighboring farmer. While Ruth Ann is in Boston visiting her cousin Claire Mayhew, she meets Quinton Palmer, a lawyer and suitor of Claire's, who declares that he has fallen in love with Ruth at their first meeting. The night Ruth Ann returns home her father is thrown from a horse and killed. Victor helps her look after the farm, and she goes again to Boston for the holidays, and then to visit her Aunt Marintha in Palmyra, New York, where she hears about Joseph Smith and The Book of Mormon. On her return she promises to marry Vic who has defended some land suits against Quinton.

RUTH Ann gave very little thought to the book and Vic's preoccupation with it. In her plans for the wedding the days slipped by and she was happy in the knowledge of Vic's love. As for the book itself, she had seen him almost as involved in other reading material at one time or another. She found it reassuring to tell herself that his intense interest in this would soon be replaced by something different.

The spring days passed and early in June the marriage took place. For the summer months, at least, they moved into the two rooms of Vic's cabin. With the thought constantly in the back of her mind that someday they would have the house that she only dreamed about now, Ruth was blissfully happy.

The only shadow that was cast during these first weeks was caused by the box that arrived from Boston, bearing Quinton's wedding gift. The note accompanying it was also a little disquieting.

Dear Ruth:

Claire tells me that you have moved out to Hall's cabin. When you get tired looking at those four walls, give a thought to me and to Boston. For the time being, I am still waiting. Beauty such as yours was never meant to be shown off doing chores on a frontier farm.

As ever,
Quinton.

Ruth tore the wrappings from the box and opened it. She drew a sharp breath. Inside was the most beautiful set of china she had ever seen. Vic looked at it for a long moment.

"Isn't this beautiful, Vic? How nice of Quinton to send it."

"Almost too beautiful, Ruth Ann," answered Vic quietly.

"Why, Vic, don't you like the dishes?"

"Of course I do, honey. The only thing, they may seem just a little out of place in our cabin."

"We won't always have a cabin, Vic. One day we will have the loveliest big house."

"It will take time and lots of hard work, Ruth Ann," he said, taking her in his arms, "I wish I could offer you all that you deserve."

"About Quinton? Claire is laying her plans again. She will make him a much better wife than I.

After all, I am just a farmer's daughter, not Boston society," Ruth Ann said.

THE second shadow to fall across Ruth's horizon was cast by two men she had never seen. Vic told her about them as soon as he met the missionaries.

"They are holding meetings in the village, Ruth, explaining their gospel and The Book of Mormon. I must go and hear them. I have so many questions to ask them. Would you go with me, Ruth?"

"Oh, Vic, I have too many things to do to fix up the cabin. This rug won't braid itself, and I want to finish that quilt as soon as I can. I'd rather stay here."

"I wish you would go, Ruth Ann. It means so much to me. I just can't help being interested in their message."

"Of course you can't, Vic," she laughed. "You're interested in anyone who has anything to say. But please don't insist that I go to hear them."

"I've never left you here alone at night. Come with me as far as your place. You can stay with Mrs. Walker, then, until I get back."

"I can't take my work over there," answered Ruth. "Go along to your meeting," she said, kissing him. "Don't worry about me. I'll be fine."

She kept her voice light-hearted and gay, but knew from the look in his eyes that she had disappointed him.

Knowing that work was her best solution when she was troubled, Ruth began at once on the supper dishes. She filled the kettle over the fireplace with water, admiring the work Vic had done in building it. He had gathered the fireplace stones from his land, choosing them carefully. He had cut each one neatly in half, and placing one half on a side of the fireplace, he had put the other piece in a corresponding place on the other side. It was a real work of art when it was completed. Vic had a way with him in working with wood or stone.

"It's a gift, Vic. A real talent," Ruth had told him. "When you build our house it will have the most beautiful finishing work of any place around."

"I know it is a gift," Vic had answered modestly, "and you know, Ruth, if I had my choice of all the talents in the world, this is the one I would choose. I have no desire to be a great musician, painter, or anything of the like, but to make things of wood — that's the thing *he* did when he was here."

"He?" asked Ruth, puzzled.

"Jesus. I've always wondered what his masterpiece was, what was the most beautiful thing he ever made. I know just how the wood felt, smooth and good to his touch. Of course," Vic added, "his real masterpiece was his life and the pattern he set for the rest of us to follow."

Ruth Ann had known when she married Vic of his deep faith in God and of late she had sensed a change in him. It seemed to be a more personal kind of faith, as of now. Sometimes when he spoke of Jesus, it seemed that he was talking about a personal friend. She knew his attitude was in some way connected with his daily reading of The Book of Mormon, and it gave her a vague sense of uneasiness.

It was late when Vic returned to the cabin. Ruth knew it was well past midnight. To avoid any discussion or argument, she pretended to be asleep.

WHEN the blow fell, Ruth felt as if she had been expecting it, without actually knowing what it was to be. Vic had gone into the village three nights in a row. Through the intervening days, Ruth had forced herself to be civil, but she had made no attempt to break through the barrier they both felt growing between them.

Then, on the fourth morning, he put down his fork at the breakfast table and looked at her.

"Ruth, I must tell you something. I'm going to be baptized and join the Mormons. They have the true gospel of Christ, with authority to teach and baptize, just as he did."

The words fell on Ruth's ears. She wasn't sure yet just what they meant.

"Well," she said, "I guess you may as well join them. You're spending most of your time with them anyway."

"You must understand, Ruth. It doesn't mean just becoming a member. It means moving to Kirtland, Ohio, and joining with the other Mormons there."

Ruth was stunned. "You can't mean it, Vic. Leave your land? Go farther west? Leave here when you're getting started so well? You've done so well in this little time. Next year we can build another room and. . . ."

Ruth stopped. Looking across the table at Vic, she saw the muscles move along the line of his jaw. Vic was deadly serious. Ruth arose and left the cabin, walking out to the edge of the clearing where she sat down on a fallen log.

Strange, she thought, that I am defending this place when at one time I so dreaded the thoughts of living here. Vic's words came back to her as she had heard them on the first night they had stood here together after their marriage.

"Virgin land, it is, Ruth," he had said. "It is mine and I must clear it myself. With God as my partner, I will grow the finest crops in the country."

Ruth remembered again how proud she had been of his determination and strength. She disliked feeling that she had held him back, yet she knew that, without her, he would have pushed on to the edge of civilization. A new realization of his great love for her had been almost overwhelming.

ONLY now did it occur to Ruth what it must mean to Vic to go. This land had seemed almost a part of him. Surely the force that drew him away from it was strong.

She didn't know where Kirtland was, but it sounded as if it were a long way. There would be the task of trying to move her things by wagon, taking care of them through rain and mud, dirt and heat. Vic would have to find a buyer. Mrs. Walker had spoken only last week of wanting to buy Ruth's house and of a brother who wanted a farm.

She looked up as Vic sat beside her.

"I'm sorry, Ruth. I appreciate what I'm asking you to do, but I cannot live and do otherwise. This means more to me than my life. You don't want to hear it from me, but

if you would only listen to the missionaries, Ruth, I'm sure they could make you understand how I feel."

"I've seen it before, Vic, when a new idea almost took possession of you. It seems that this one has. How do you know you won't be over it by next week?"

"My whole life won't be long enough to help others to see and understand the truth as I do. I have to go. Will you come with me, Ruth?"

"Yes, Vic," answered Ruth. "Didn't I marry you for better or worse? I'm not at all sure which this is going to be, but I am not backing down on my bargain."

Ruth had seen Vic many times intent on his own purposes, but she had never seen him make plans with such urgency. She was glad that he delayed leaving until he had disposed of their property, yet a little dismayed that he would go without receiving payment. Although he had an agreement with Mrs. Walker to collect the payments and send them on to him, Ruth felt it a little impractical to leave without getting the money.

"I'm not really worried about getting paid for my place," Ruth told him. "Mrs. Walker and her brother both will pay as they can. But you sold to a total stranger. How you can leave your land in his hands with that small down payment, is more than I can see. What if he never pays the rest?"

"I have confidence in him, Ruth, and yet, somehow, it doesn't seem to matter really whether he does or not. The important thing for me right now is to get to Kirtland and to get there as fast as I can."

"It isn't like you, Vic, to do impulsive things."

"I confess, Ruth, I don't understand it myself. There is a force that seems to be driving me, as if I were needed there. I know that sounds foolish, but I confess I am almost powerless to fight against it, and the strange thing is, I have no desire to do so."

VIC busied himself in seeing that the wagon, harnesses, and horses were ready and Ruth started the packing. She was taking her bedstead, though there was not room for much of their furniture. She had Vic help her wrap the few pieces in quilts and pieces of wagon covers to get the furniture there in as good condition as possible. The biggest problem was the set of china Quinton had sent for her wedding present.

"What can I wrap these in, Vic?" she asked. "I don't mind so much about my other dishes. But these, they're all I have to. . . ."

Vic looked at her strangely. "All you have to remind you of the life you could have had. Ruth, I've been such a disappointment to you. Don't think I am unaware of it. Do you think about Boston a lot?"

"Of course not," Ruth replied quickly, turning away. "It is just that these are expensive dishes and I don't want to break them in moving. Sometime I will have a house to match their beauty."

"I could take your old wooden trunk and fill it a layer at a time with oats, a layer of oats and a layer of dishes. I believe we can get the whole set to Kirtland that way, that is, if we can find enough pasturage at night for the horses and do not have to feed them the oats."

It amazed Ruth that her heart was so heavy in leaving the little cabin and her own farm that had often been a burden to her. As the miles fell away behind their wagon, her characteristically good nature rose, and she entered into the spirit of the trip, determined to enjoy it. Contrary to her fears, the weather was beautiful and the moon almost full for the first few nights out. As they sat around their campfire, listening to the sounds of the night and the contented munching of the horses, the strain between them vanished, and Ruth felt closer to Vic than she had for a number of days.

VIC tried, as he had many times, to tell her more about the beliefs of the Mormons but, as always, Ruth found herself changing the subject. One evening she inadvertently brought up the subject herself, when she mentioned her stay with her aunt in Palmyra.

"Palmyra?" cried Vic, completely startled. "I knew you had visited an aunt, but you never mentioned Palmyra. You actually stayed there all that time?" Vic turned to her and grasped her arms firmly. "Ruth, did you see the hill?"

"Vic, you're hurting me," said Ruth, loosening herself from his grip.

"Did you see it, Ruth? You've actually been there where the Prophet found the golden plates? Tell me!"

"Cumorah? Yes, Aunt Marintha and I went out there several times. You know, people still come and try to find gold on it. The one side is quite broken up with digging." Ruth laughed. "We didn't bother to take our shovels along."

"Did you go to the grove, Ruth?"

"The what?"

"The grove. The place where the Father and the Son actually appeared to the boy, Joseph. Ruth, you must tell me. Did you stand on that ground, too? And if you did I fail to see how you can remain uninterested in the gospel message."

Ruth looked at the face she knew and loved so well, his eyes bright with concern. At times Vic almost frightened her by his intensity.

"No," answered Ruth. "Aunt Marintha didn't bother to take me there. She took a kind of joking interest in the story of finding the gold plates, but she said she didn't hold with stories about angels and visions and the like." She watched Vic's strong, handsome face so earnest in the firelight. "You say you can't understand how I can remain uninterested. Well, what I fail to see is how you can get so fired up over an Indian tale."

"Ruth, this book is much more than an Indian legend could be. It tells of Jesus in his resurrected, glorified body, appearing to the people right here on the American Continent. I treasure this truth above all the riches of the world. Why, I would not trade the knowledge I have found for the most beautiful farm in the country."

"Nor for me," said Ruth.

Vic moved close and took Ruth in his arms. "I could never give it up now. At last I have found men who truly have authority to minister in holy things. My hope is not to ever trade you for it, Ruth, but to share it with you."

(*To be continued*)

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 37 — "Those That Seek Me Early Shall Find Me" (Proverbs 8:17)

Elder Roy W. Doxey

(Text: Doctrine and Covenants, Sections 48 and 54)

For Tuesday, February 6, 1962

Objective: To realize that everyone is acceptable to the Lord through obedience to his commandments.

Introduction

WITH the great increase in Church membership in Ohio which was initiated by missionaries sent to the Lamanites, and with the prophesied movement of our people to the frontiers of the United States, as early as December 1830 the Lord commanded his people to gather to the Ohio Valley. (See D & C 37:3.) The promise of the "Law to the Church" was made at Kirtland, Ohio, at the beginning of 1831 (*Ibid.*, 38:32). The revelation concerning James Covill (*Ibid.*, Section 39) contained a promise to the saints that "Inasmuch as my people assemble themselves at the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads" (verse 15). Subsequent events revealed that this promise was fulfilled in the wonderful endowment poured out upon the Church in the restoration of the keys of the Priesthood (*Ibid.*, Sec. 110). As the spirit of gathering took hold of the saints, they began to gather in Ohio in the spring of 1831, not long after the arrival of the Prophet Joseph Smith in Kirtland (*Ibid.*, Section 41). Because of this gathering, the people in Ohio were concerned as to where these immigrants would locate permanently and also as to how land would be obtained for them.

Section 48

As a result, the Lord made known his will to the Prophet as recorded in Section 48. The saints already settled in that area were to keep their land and not, at that time, move farther west, for the location

of the City of Zion had not been revealed. They were to save their money, however, that an inheritance might be obtained in Zion when they received the command to gather at that place. (See *Ibid.*, 48:1, 4, 5, 6.) In the meantime, as the members of the Church arrived from the East, the Ohio saints were to divide their lands with these newcomers. If this was not sufficient, other lands were to be purchased in nearby places. (See *Ibid.*, verses 2-3.)

Law of Consecration

According to Section 51, Bishop Edward Partridge was appointed to assign the saints to their lands and to organize them as commanded. Each person was to receive his portion according to his needs; that is, "every man equal according to his family, according to his circumstances and his wants and needs" (D & C 51:3).

The surplus above the family's needs was to be put into a storehouse for the use of the poor and needy of the Church under the direction of the bishop as the needs of the people demanded. In this way the law of consecration was partially put into practice as a preparation for the time when the City of Zion was to be built. The Colesville, New York, Branch of the Church moved to Thompson, Ohio, at this time, and the Lord extended to them the "privilege" of organizing under the United Order or the law of consecration. (See D & C 51:15.) As the *Doctrine and Covenants Commentary* points out, it was not a command, but some day the saints will be required to live the law of consecration (page 300).

Trouble at Thompson, Ohio

These saints from New York State, with some who were already in Thompson, Ohio, found themselves in difficulties because some of them did not keep the covenant of the United Order. As Elder B. H. Roberts observed, "It is difficult to determine with exactness in what the transgressions of the Saints at Thompson consisted; but it is evident that selfishness and rebellion were at the bottom of their trouble, and that Leman Copley and Ezra Thayer were immediately concerned in it" (*D.H.C.* 1:180). Brother Roberts quotes Newel Knight's *Journal* that a man by the name of Copley had a considerable tract of land in Thompson which he offered to let the saints use in agreement with a contract drawn up for this purpose. Leman Copley, however, broke this agreement. Thereupon, Newel Knight represented the saints at Thompson in consulting the Prophet at Kirtland concerning these difficulties.

Section 54

From these circumstances the Lord, in answering the prayer of his Prophet for guidance, recognized the faithfulness of those who, in good faith, endeavored to live by the covenants which they had made. Among these was Newel Knight who was to keep the assignment already given to him. (See D & C 52:32.) As always, the faithful are promised blessings commensurate with their deeds; and so, those who kept the covenant at Thompson should "obtain mercy." (See D & C 54:6; *Doctrine and Covenants Commentary*, pp. 315-316.)

On the other hand, the rebellious

— covenant-breakers in this case — were to know that "Wo to him by whom this offense cometh, for it had been better for him that he had been drowned in the depth of the sea" (D & C 54:5). This reminds one of the same truth uttered by Jesus concerning those who would offend his children. (See Luke 17:1-2.)

Newel Knight was informed in this revelation that "If your brethren desire to escape their enemies, let them repent of all their sins, and become truly humble before me and contrite" (D & C 54:3). In speaking of the enemies that the Latter-day Saints should fear, President Joseph F. Smith has said:

> For my part I do not fear the influence of our enemies from without, as I fear that of those from within. An open and avowed enemy, whom we may see and meet in an open field, is far less to be feared than a lurking, deceitful, treacherous enemy hidden within us; such as are many of the weaknesses of our fallen human nature, which are too often allowed to go unchecked, beclouding our minds, leading away our affections from God and his truth, until they sap the very foundations of our faith and debase us beyond the possibility or hope of redemption, either in this world or that to come. These are the enemies that we all have to battle with, they are the greatest that we have to contend with in the world, and the most difficult to conquer. They are the fruits of ignorance, generally arising out of unrebuked sin and evil in our own hearts. The labor that is upon us is to subdue our passions, conquer our inward foes, and see that our hearts are right in the sight of the Lord, that there is nothing calculated to grieve his Spirit and lead us away from the path of duty (*Gospel Doctrine*, 9th Edition, page 341).

It is a true principle that the way of happiness and escape from inward as well as outward enemies is by keeping the commandments. Full obedience to the Lord is in overcoming evil and living not as the world lives.

The saints at Thompson were to take their journey to Missouri "unto the borders of the Lamanites" where further instructions were to be received. (See D & C 54:7-8.)

Patience Enjoined

The members of this branch had come from Colesville, New York, and thus were numbered among the first to accept the gospel in this dispensation. These members had seen persecution as soon as the Church was organized. Attempts were made to prevent their joining the Church by a mob which tore up a dam which had been constructed to back up sufficient water to allow baptisms to be performed. Some of these people were also intimidated by mobs, but they continued obediently to assist the Prophet Joseph Smith with the temporal necessities of life, as commanded by the Lord. (See D & C 24:3-4.) Patience under temptation had been exercised by them in times past, as a part of the Christian's life.

Those who solve their problems and overcome tribulations and the enemies to their souls are to be rewarded with an "eternal weight of glory" — eternal life. (See D & C 63:66.)

Seek the Lord Early — Definition

The Lord revealed that "they who have sought me early shall find rest to their souls" (D & C 54:10). This truth implies at least two important thoughts. The person who has come to the Lord early in life, while yet in youth, is blessed in numerous

ways. He, however, who comes to the Master late in life, in mature adulthood, discovers that many opportunities for soul-growth have been missed. Nevertheless, salvation in the kingdom of God is available to all who seek the Lord and find him, whether at the beginning or toward the end of life's journey. What, then, is the difference, if all the faithful shall find the great blessings of eternal life or exaltation? Are there advantages in one's finding the Lord early?

Education for Time and Eternity

After all, what are the purposes of life as known to the Latter-day Saints? There are many purposes, but if we understand who we are, literal spirit children of God, the basis for the most important purpose is laid. We are here to be educated in the principles of truth that we may win the victory over the enemies of our goal to become as our Father and Jesus are. To the Nephites, the Redeemer said: "Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect" (3 Nephi 12:48). In the words of President Joseph F. Smith, the accomplishment of this objective is paramount:

> The important consideration is not how long we can live but how well we can learn the lesson of life, and discharge our duties and obligations to God and to one another. One of the main purposes of our existence is that we might conform to the image and likeness of him who sojourned in the flesh without blemish — immaculate, pure, and spotless! Christ came not only to atone for the sins of the world, but to set an example before all men and to establish the standard of God's perfection, of God's law, and of obedience to the Father (*Gospel Doctrine*, 9th Edition, page 270).

In seeking for gospel understanding, we are educating ourselves for eternity, the most important part of our education. The need for education in secular pursuits is understood by all Latter-day Saints. All truth received in the educative process is intended to increase our ability to live the laws of God. The preparation made in school to earn a livelihood and the actual process of providing for oneself and family are an important part of working out one's salvation. The Lord has never given a solely temporal commandment to man, but all of his laws are spiritual. (See D & C 29:34-35.)

Latter-day Saints are not the only people who have emphasized the necessity to acquire an education beyond the average, but they certainly have stressed the need to receive as much as possible. The incentive for education arises out of Latter-day Saint theology. What does this have to do with the truth that he who seeks the Lord early will find rest to his soul?

Advantages of Seeking the Lord Early

It is a known fact that the young learn fast and are easily influenced. The Lord has called many of his servants when young, presumably that they might be more amenable to instruction. The call of Samuel, Israel's prophet (See I Sam., Chapter 3), and that of Joseph Smith are examples. The Spirit of the Lord does affect the lives of those older, but the inclination to investigate, to change beliefs, and to accept a new way of life are more difficult for the person who has become set in his

ways. The hand of the Lord beckons all, young and old, alike. There should be no delay when the message comes. In our dispensation it has been revealed that one should "hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved" (D & C 45:2).

What are the advantages of seeking the Lord when young? Members of the Relief Society who have been reared in the Church, or who have become members when relatively young, may want to count their blessings because of this fact.

The Young Are Teachable

Childhood is a period of intensive accumulation of knowledge. The child is trusting and must rely upon the parents to teach correct knowledge upon which true values are founded. The period of adolescence is one of thinking about the religious beliefs received earlier. The young person's concepts of God, of good and evil, while still influenced greatly by the type of guidance he has received, come in for wonderment and pondering. During all of these years, the young need guidance from wise parents imbued with the spirit of the gospel, and the impressions made through the years will remain to shape and mold character and eventually to bring that person back to a re-examination of true values, if he has departed from the path of righteousness. There is wisdom in the proverb: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

Habits and Attitudes

With the quality of being teachable, there is the important fact that habit and attitude patterns are established at the crucial period of character formation. The exposure of the child to home and Church auxiliary teachings in honesty, kindness, virtue, truthfulness, and other basic virtues is not to be underestimated as an advantage in successfully completing life's journey.

How important it is that habits be formed in keeping the divine guidance found in the Word of Wisdom (see D & C 89), in abstaining from the use of tobacco, alcohol, coffee, etc. How important is the practice — to make it a habit while in youth to attend Church meetings and to assume responsibilities of Church service in the Priesthood quorums for the boy and in the auxiliaries for both boy and girl. Learning to avoid temptation is an essential part of this process. The association of people who are endeavoring to do what is right contributes very much to assist the young and old in keeping the commandments of the Lord. Habits and attitudes can be changed, as amply demonstrated by thousands of converts to the Church yearly. But how many of us have heard some of these good people say, "Oh, if I had only known of the fulness of the gospel years ago. What a difference it would have made in my life."

Summary

These points may be mentioned as some of the benefits derived from seeking the Lord early and, especially, in relationship to those people who have been under the guid-

ance of honorable parents, of the auxiliary organizations of the Church, of teachers, and of the gifts of the Spirit. The young are teachable; they may form good habits and attitudes; have opportunities for personal development; for long service in the work of the Lord, and in the building of enough faith and power to meet the temptations and tribulations of life.

Lessons for Young and Old

What is the lesson for Relief Society members, both young and old? There is no better answer to this question than the message of the revelation we now are studying. It is:

> And again, be patient in tribulation until I come; and, behold, I come quickly, and my reward is with me, and they who have sought me early shall find rest to their souls. Even so. Amen (D & C 54:10).

Another scripture from the revelations gives this truth:

> He that seeketh me early shall find me, and shall not be forsaken (D & C 88:83).

The counsel is — begin now! There is no time but the present for young and old. The testimony of Jesus is the anchor of one's soul. A testimony can be the foundation to effect a mighty change in the heart. (See Alma, Chapter 5.)

Teach the youth of the Church especially in your homes, your sons and daughters and grandchildren. The testimony is a strong way to assist and help others. Faith-promoting experiences are also long remembered. Attendance at appointed Church meetings has its effect upon others as well as on oneself.

An example of such influence is told by President David O. McKay, as follows:

> I shall never forget, as long as I live, the impression my mother gave me when she told the story of those two thousand sons who went to battle under the leadership of Helaman. Think of those boys. Hold them as a pattern, you priests, teachers, and deacons, yes, and high priests, seventies, and elders. If two thousand men in that ancient time could live such lives, two thousand, nay ten thousand and a hundred thousand, men can live it today. These were their principles, founded upon the principle of faith, inculcated into their hearts by their mothers, who taught them in their youth that if they prayed to God nothing doubting, their prayers would be answered. Such is their testimony; such was the result of their mothers' teachings, showing the influence of home on boys' laves. (Alma, Chapters 53-56); (*Gospel Ideals*, page 453).

For all, and especially those who have "fought the good fight," there remains the opportunity to enjoy the future in contemplation of a life well spent. Encouragement is given to continue in the enjoyment of a faith built upon the assurance that all shall come to judgment to be rewarded for their love of the Savior as demonstrated in their lives. The Lord will not forsake them, and they shall find "rest to their souls" — and partake of the fulness of his glory. (See D & C 84:24.)

The Final Message

The prophet Isaiah counseled the people of his generation, as follows:

> Seek ye the Lord while he may be found, call upon him while he is near (Isaiah 55:6).

Questions for Discussion

1. What were some of the conditions at Thompson, Ohio, which resulted in the Lord giving Section 54?
2. According to President Joseph F. Smith, which enemies are to be feared most, those within the person or those who would inflict personal injury upon one?
3. What does it mean to be "patient in tribulation"?
4. Name some values for those who have built up a "spiritual reservoir" within themselves.
5. As brought out in this lesson and from your own thinking, what can the members of the Relief Society contribute to the welfare of young and old who are seeking the Lord early?

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 37 — "And Let Every Man Deal Honestly" (D & C 51:9).

Christine H. Robinson

For Tuesday, February 6, 1962

Objective: To show that honesty is the foundation of individual and universal character.

WHAT an ideal place this world would be if all men followed the commandment, as found in the D & C 51:9, and dealt honestly one with another. If each individual and each nation could trust each other implicitly, there would be no more wars nor contention in the land. Neighbors would live peaceably and amicably together, for "One who is honest . . . is always disposed to act with careful regard for the rights of others, and will do nothing unworthy of his own inherent nobility of soul" (Fernald, *Synonyms*, page 239).

Most conscientious individuals think of themselves as being honest and, if their honesty were questioned, they would be offended. Why then, has the Lord given us this commandment? Is dishonesty a character weakness limited only to the so-called wicked?

Certainly, the general over-all pattern of our lives is built around honesty; however, when we examine all the different facets of the word, we begin to realize that strict and complete honesty is difficult to practice. It has been said that Diogenes, a well-known Greek philosopher, maintained that a strictly honest person was impossible to find. To illustrate his conviction, it was said: "He went about the streets of Corinth in broad daylight with a lighted lantern looking for an honest man."

Most of us exhibit honesty in our dealings with the big things in life. It is in the seeming trifles of daily living that our honesty is most seriously challenged. For example, these seeming trifles include the little untruths which, at the moment, seem unimportant, exaggerations that make things appear different

from what they really are, little breaches of the law, stretching the truth when it seems convenient to do so. These are the types of seemingly unimportant dishonesties into which it is so easy for us to fall, yet we should remember, as someone has wisely said, "There is no such thing as a *little dishonesty*."

Honesty, like most virtues, is best learned at home. Parents must live honest lives if they want their children to live uprightly. Someone has said, "When a child who is punished for lying hears his parents successfully use a lie to evade a social commitment, he can only deduce that he was punished not for lying but for doing so ineptly; his resolve then, is to perfect himself in the art of lying."

Honesty, in its broadest sense, is more than just keeping the commandments, "Thou shalt not steal [and] Thou shalt not bear false witness." It embraces keeping our word and our promises. It involves putting our best self into our work, giving full service, and being strict in the fulfillment of all our engagements and obligations.

One of the encouraging aspects of this commandment regarding honesty, is that all of us have a built-in detector, our conscience, which never fails unless it is allowed to become dulled.

The story is told of a young soldier stationed in the South Pacific islands who wanted to trade some cheap gadgets for some beautifully carved ivory. When the trade was completed, the native islander remarked, "Are you satisfied?"

"What do you mean?" asked the soldier. To which the islander replied, "Years ago a missionary came to these islands. He taught us to be true to 'the man within.' I am wondering if you are fully satisfied?"

"No," said the soldier, "I am not satisfied. Here are the ivory and the gadgets — take them both, and thank you for sharpening my conscience."

Since man has existed upon the earth, he has been exhorted both directly by the Lord and through his servants, the prophets, to walk uprightly and honestly. No principle of living is more important to our joy and satisfaction and to the establishment of a lasting society.

The Valley

Mabel Jones Gabbott

By a purple heathered highland stream
Faith took root and branched its dream
Across the sea in wind-filled sails,
To the mountain tops by schooner trails.

The desert waited with age-long thirst
This grafted branch, which swelled and burst
In blossomed brightness, valley-wide,
With promised fruit. What can hide

The fulness of this harvest bowl,
Garnered from roots, strong and whole?

Work Meeting—Attitudes and Manners

HOW DO YOU DO?

(A Course Expected to Be Used by Wards and Branches at Work Meeting)

Discussion 5 — Public Performance

Elaine Anderson Cannon

For Tuesday, February 13, 1962

Objective: To remind that anonymity is no excuse for poor behavior, and that a true test of one's character is evidenced in one's treatment of public servants and property.

OUR public performance should be as inconspicuous as possible. Above all else, we should avoid doing those things which will draw attention to ourselves, branding us as conceited — desirous of impressing others at any price — or as thoughtless and uninformed. Soft pedaling "self" in public is a mark of courtesy, because such action is prompted by our first concern being for others.

This applies to our manner of dress and speaking and reacting to the forms of familiar etiquette in public. We should curb a loud voice, hilarious laughter, blocking doorways or sidewalks, discussing questionable or controversial matters, mentioning names or giving clues to identity, talking across anyone, or creating any kind of a scene. Speaking of one's personal problems, secret hopes, and private opinions in public, or within earshot of others, is extremely poor taste. By the same token, to discuss the affairs of another in a casual manner is almost unforgivable, since the person being discussed isn't even present to defend herself. One is never sure who might be listening, upon whose toes one might be mercilessly treading when gossip, or even truth, is bantered about publicly.

Even in the more "intimate public" of our familiar neighborhoods, it is distasteful to have to see someone appearing in improper clothing (night clothes, sun clothes, untidy clothes) on the street side of her home. Calling names aloud is objectionable, also. It might be suggested that a whistle or bell or other impersonal means could be used as a signal for children to return home. If one wishes to converse with a neighbor across the way, one should walk over to speak to her rather than shout.

Putting others before self is the basis for good human relationships and, therefore, for personal happiness. To do the opposite builds antagonisms, misunderstandings, and fosters lack of respect.

Any behavior which involves others against their choice should be avoided. Conspicuous greetings or farewells or other displays of emotion, including anger or passion, should not be foisted on the public. If you bump into someone or cause an unintentional mishap, apologize and help as much as you can to make restitution. If you want

fresh air in a car or bus, ask those riding near you if it is agreeable to them for you to open the window.

An old axiom is, that in all one's relationships with those who are employed to give personal service, one must be more polite, more considerate, more careful than with others. This would include waitresses, clerks, beauty operators, household help, paper boys, teachers, professional people, officers of the law, and other public officials. One is courteous if one shows politeness and patience when being served. If you are doing the serving in any way, the same reciprocal care should be given those upon whom you wait. One who serves well and willingly is most loved among men.

Your Character Is Showing

Thoughtless littering, abuse or careless misuse of public property are reprehensible. Observing most public places proves that there is definite need for improvement in appreciation and public behavior. As a people who profess to follow the ways of righteousness and considerate living, let us hope we aren't among the guilty in this respect!

Manners in public often require greater self-discipline than elsewhere, but this is a small price to pay for civilization, decency, and decorum. One doesn't push or step ahead of one's place in forming a queue for tickets, or for a table in a restaurant, or any service. One doesn't take unfair advantage of situations such as at a department store sale, a sample give-away counter at fairs, exhibits, or grocery stores. To an objective viewer, the grab and scramble for seats on public transportation vehicles may seem like a contest for the survival of the fittest. It is interesting to note how contagious a little quiet consideration is, however. A pleasant word to a grumpy bus driver, offering one's seat to an older or more heavily laden woman, allowing someone with fewer items to pass through the check stand first, are most appreciated actions.

Courtesy plays an important part in the safe driving of automobiles. Consequently, anything we can do as women to further more considerate driving among ourselves or our children, will be a worthy effort, indeed. Procedures of proper etiquette are like traffic semaphores—without them we collide with one another's feelings.

Questions for Discussion

1. Give examples of humble, sincere service inspiring respect and love.
2. Is courtesy contagious?
3. On the whole, do we see more examples of courtesy or carelessness?
4. How do religious ideals influence our public behavior?

First Snow

Patricia Robinson King

Snow on the gatepost,
Snow on the street,
White apparel
On those we meet.

The first snow of winter
Cloaks all we see
In transparent ermine
And dignity.

Literature—America's Literature Comes of Age

Lesson 29 — The Cosmopolitan Longfellow

Elder Briant S. Jacobs

(Textbook: *America's Literature*, by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 357-399)

For Tuesday, February 19, 1962

Objective: To free Longfellow from the easy judgments pronounced upon him by time, that we may properly evaluate his poetry.

FOR more than a hundred years Longfellow has been America's favorite poet, but from the standpoint of great literature, with its ability to probe deep into men's hearts and minds to move them mightily, he must be considered, at his best, a competent but minor poet. In one sense, even, he is not American, for though Americans love him, the real nucleus of his values is in Europe and in her past. As he wrote, in 1844, a full decade before he resigned his Harvard professorship to give himself to poetry, it was not to "American" poetry that he planned to dedicate his future:

> I dislike as much as any one can the tone of English criticism in reference to our literature. But when you say, "It is a lamentable fact that as yet our country has taken no decided steps toward establishing a national literature," it seems to me that you are repeating one of the most fallacious assertions of the English critics. Upon this point I differ entirely from you. A national literature is the expression of national character and thought; and as our character and modes of thought do not differ essentially from those of England, our literature cannot. Vast forests, lakes and prairies cannot make great poets. They are but the scenery of the play. . . . I do not think a "Poet's Convention" would help the matter. In fact, the matter needs no helping.

In his novel, *Kavanagh*, published in 1849, five years later, Longfellow emphasized his belief in the virtues of a cosmopolitan concept of literature:

> All that is best in the great poets of all countries is not what is national in them, but what is universal. Their roots are in their native soil; but their branches wave in the unpatriotic air, that speaks the same language unto all men, and their leaves shine with the illimitable light that pervades all lands. . . . Nationality is good if not carried too far; still, I confess, it rather limits one's views of truth. I prefer what is natural. Mere nationality is often ridiculous. . . .

How could Longfellow feel otherwise? Aside from a side trip to Washington, D.C., the farthest west he ever traveled in his own country was to New York City, while he made three trips to Europe (remaining there for three years on his first one, during his most impressionable years). In 1843 he published a large, widely read anthology, *The Poets and Poetry of Europe*, which included many of his own translations from Portuguese, Italian, French, German, and Latin poets, and, in later years, he continued writing poems in several of the ten languages he had mastered in youth.

A Perry Picture

LONGFELLOW'S HOME, CAMBRIDGE, MASSACHUSETTS

The Warping Influence of Time

Perceptive Edgar Allan Poe was entirely justified in writing of Longfellow in 1842 that "didacticism is the prevalent *tone* of his song." Likewise, Margaret Fuller justly found in his poems "elegance, a love of the beautiful, and a fancy for what is large and manly, if not a full sympathy with it. His verse breathes at times much sweetness." But, in 1931, Howard Mumford Jones repeats the same easy generalization: "Lucidity, gentleness, musicality — these are the essential qualities of Longfellow's poetry," which, though largely true, is not entirely so. Rather, such a comment aptly illustrates the truth that often in haste we make easy generalizations about the past rather than redefining truth based upon a fresh re-valuation.

The Cambridge Edition of Longfellow's complete poetical works contains over 540 titles written over a time span of more than forty years totaling almost 600 pages, without translations, nearly 700 pages including them. Many of the poems which popularly "are" Longfellow — "Hymn to the Night," "Psalm of Life," "Skeleton in Armor," "Wreck of the Hesperus," "Village Blacksmith," "Excelsior" — appeared in the three-year period between 1838 1841, during which time Longfellow's fame was established.

Obviously, much of Longfellow's poetry has been ignored by the popular audience, at least in our own time, and understandingly so, when we remember that his first poems became popular at once and have remained so; also, many of his later poems were sonnets, never a popular form with the wide public while others dealt with subjects and tones more congenial to his own later patterns of taste and value. It is to these we now turn.

Poet of the Past

Though occasionally he wrote poems such as "Eliot's Oak" or "Paul Revere's Ride," which are concerned with his country's historical past, the vast majority of his titles announce his concern with legends of historic events from numerous foreign lands. "Prometheus," "The Saga of King Olaf," "A Dutch Picture," "The Belfry of Bruges," and the beloved "King Robert of Sicily" are representative. Often, as in "Belisarius," he uses the historic setting to frame his moral.

Longfellow's sonnets to Chaucer, Shakespeare, Milton, and Keats stand today as some of America's best, as does his deceptively simple, smooth, yet poetically successful sonnet "Nature." Among his very best sonnets, comparable with "The Cross of Snow," are those he wrote as prefaces to sections of Dante's *The Divine Comedy*, which he translated in the years following his wife's tragic death, to keep himself occupied and balanced. The first and the sixth are particularly memorable as they create within themselves the greatness of peace and inspiration which Longfellow credits to Dante. (See text, pp. 396-397.) And such an excerpt as the following from his unfinished "Michael Angelo," for a brief moment, gives Longfellow a place in the first rank of our poetic tradition:

All things must have an end; the world itself
Must have an end, as in a dream I saw it.
There came a great hand out of heaven, and touched
The earth, and stopped it in its course. The seas
Leaped, a vast cataract, into the abyss;
The forests and the fields slid off, and floated
Like wooded islands in the air. The dead
Were hurled forth from their sepulchres; the living
Were mingled with them, and themselves were dead,—
All being dead; and the fair, shining cities
Dropped out like jewels from a broken crown.
Naught but the core of the great globe remained,
A skeleton of stone. And over it
The wrack of matter drifted like a cloud,
And then recoiled upon itself, and fell
Back on the empty world, that with the weight
Reeled, staggered, righted, and then headlong plunged
Into the darkness, as a ship, when struck
By a great sea, throws off the waves at first
On either side, then settles and goes down
Into the dark abyss, with her dead crew.

Not often did Longfellow write so well, but, in such passages of noble majesty, he does full justice to his own youthful aspirations of becoming a poet, and does justice to the word *poet* itself.

Poet of the Present

False time's easy generalization would picture to us a Longfellow who was aloof and intentionally separated from the events of his day, as he lived in the luxury of Craigie House. It is true that he never affiliated with any of the political or social crusades of his day, nor did he bear arms during the Civil War (he was fifty-five at its outbreak). But he did write poems to William E. Channing, a leader of the anti-slavery movement, and to Charles Sumner, a leader of the Northern Republicans who opposed secession. In 1842 he published a slim book of poems on slavery, and a year later "The Arsenal at Springfield," with its plea for Christian peace to replace "the blast of War's great organ" which he saw in the

"burnished arms" arranged in rows from floor to ceiling. In 1874, he penned "A Nameless Grave," which reassures us that Whitman and Melville were not alone in their protests against war's futility nor in their awareness of its impersonal irony and injustice:

"A soldier of the Union mustered out,"
Is the inscription on an unknown grave
At Newport News, beside the salt-sea wave,
Nameless and dateless; sentinel or scout
Shot down in skirmish, or disastrous rout
Of battle, when the loud artillery drove
Its iron wedges through the ranks of brave
And doomed battalions, storming the
redoubt.
Thou unknown hero sleeping by the sea
In thy forgotten grave! with secret shame
I feel my pulses beat, my forehead burn,
When I remember thou hast given for me
All that thou hadst, thy life, thy very name,
And I can give thee nothing in return.

Although Longfellow was predominately a gentleman who, in self-controlled calmness, avoided all controversy and believed that "to stay at home is best," still he was aware of contemporary issues other than the war, and wrote of them. His "Jewish Cemetery at Newport" quietly yet forcefully brings us to recognize the dilemma of those persecuted "Ishmaels and Hagars of mankind" who, amidst the bustle of Christian commerce and indifference, lie

Silent beside the never-silent waves,
At rest in all this moving up and down! . . .
They lived in narrow streets and lanes
obscure,
Ghetto and Judenstrass, in mirk and mire;
Taught in the school of patience to endure
The life of anguish and the death of fire.

In 1849, when he was forty-three, Longfellow wrote "The Singers," which accurately states his poeti theory:

God sent his Singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of mer
And bring them back to heaven again. . .

the three great gifts of the poe being "To charm, to strengthe and to teach." Earlier, Longfello had written that "the natural ter dency of poetry is to give us correc moral impressions, and thereby ac vance the cause of truth." Surel the moral insights which arose fro within the poems he created er deared him to his age, even mo than his ability to soothe and char with his beautiful word-music. An while many moderns object to th excessive didacticism and sent mentality found in some of h poems, no one can deny the val power of his humbling self-confe sion in "The Challenge," writte during the depression of 1873 whe many of his countrymen were want. (Read aloud the last fi verses from the text, page 398.)

The Poet in Time and Nature

The outward Longfellow, shinin forth from his face and gentle ma ner as from his poems, gave expr sion only to his inner reality. D spite the tragedy of his wife's dea and his own sustained body pai and near blindness, he found life be good and sweet, but he al found that through the passi years his relation to reality and n ture changed, and became heav weighted with the mystery and a of mortality. Yet even these qua ties, as he reminds us in "T Poet," have reality only within o

selves, a theme more memorably put in "Moonlight":

All things are changed. . . .
The very ground beneath my feet
Is clothed with a diviner air;
While marble paves the silent street
And glimmers in the empty square.

Illusion! Underneath there lies
The common life of every day;
Only the spirit glorifies
With its own tints the sober gray.

In vain we look, in vain uplift
Our eyes to heaven, if we are blind;
We see but what we have the gift
Of seeing; what we bring we find.

In his fine sonnet "The Sound of the Sea," he acknowledged sources of poetic power beyond and above man's control or mortality:

The sea awoke at midnight from its sleep,
And round the pebbly beaches far and wide
I heard the first wave of the rising tide
Rush onward with uninterrupted sweep;
A voice out of the silence of the deep,
A sound mysteriously multiplied
As of a cataract from the mountain's side,
Or roar of winds upon a wooded steep.
So comes to us at times, from the unknown
And inaccessible solitudes of being,
The rushing of the sea-tides of the soul;
And inspirations, that we deem our own,
Are some divine foreshadowing and foreseeing
Of things beyond our reason or control.

The mystery of poetic creation as it struggled within himself for expression always seemed to entice him, as shown in several of his poems. In "Mezzo Cammin" he confessed half his poetic life wasted; "The Broken Oar" tells how "Oft was I weary when I toiled at thee," before throwing aside his useless pen; in "The Wind Over the Chimney" and "The Tides" he reassures himself that striving is ample reward, and that his youthful poetic powers have returned. Yet in 1879, when he was seventy-two, his "Jugurtha" reveals a nearly final indecision as to the values of the poetic life. The poem is based on words spoken by the defeated Numidian king, Jugurtha, as he enters the dungeons of his conqueror, the Roman general Marinus (Apollo is the Roman god of youth, beauty, poetry, and music):

How cold are thy baths, Apollo!
Cried the African monarch, the splendid,
As down to his death in the hollow
Dark dungeons of Rome he descended,
Uncrowned, unthroned, unattended;
How cold are thy baths, Apollo!

How cold are thy baths, Apollo!
Cried the Poet, unknown, unbefriended,
As the vision, that lured him to follow,
With the mist and the darkness blended,
And the dream of his life was ended;
How cold are thy baths, Apollo!

Such an excellent poem creates from within itself a true poetic power and intensity rarely achieved in his works, an artistic accomplishment which might well have vanquished all his fears about the virtues of his poetry, could he have but seen his works objectively. This same beautiful simplicity of pure poetry is also to be found in "My Lost Youth," "Nature," "Changed," "Aftermath," "The Cross of Snow," and "The Tide Rises," which in its cadenced beauty of stanza and image, and its serene awareness of nature's benevolent repetitions, makes one's awe toward life and death less sharp: (See text, pp. 398-399.)

The tide rises, the tide falls,
The twilight darkens, the curlew calls;
Along the sea-sands damp and brown
The traveller hastens toward the town,
And the tide rises, the tide falls.

Darkness settles on roofs and walls,
But the sea, the sea in the darkness calls;
The little waves, with their soft, white hands,
Efface the footprints in the sands,
And the tide rises, the tide falls.

The morning breaks; the steeds in their stalls
Stamp and neigh, as the hostler calls;
The day returns, but nevermore
Returns the traveller to the shore,
And the tide rises, the tide falls.

To return from this poem to Longfellow's "Footprints in the Sands of Time," as immortally stamped thereon by his "Psalm of Life," is to acknowledge how organic a process is life for those who continue to change and grow throughout mortality. The first poem was written when he was thirty-one, the second when he was seventy-two. Each has its own place and merit, but only by a blending of the two can we know the entire man and place him justly within our own hearts as in the niche he has earned in the eyes of his countrymen and all those who honor the beauty of such reality as he loved and made.

Thoughts for Discussion

1. Do you feel that any great artist is great because of his nationalism or in spite of it? If Longfellow is to endure, do you feel it will be because of his appeal to universal or to American qualities? Discuss.

2. Do you feel that the time interval which separates us from Longfellow has abused or glorified his poetry?

3. Is his poetic theory exemplified in any of his poems? in which?

4. For you, what is Longfellow's most valuable poetic quality? his least valuable? Which of his familiar poems do you like best and why?

Social Science—The Place of Woman in the Gospel Plan

Service—The Mission of Motherhood

Lesson 4 — Homemaking, a Creative Calling

Elder Ariel S. Ballif

For Tuesday, February 27, 1962

Objective: To emphasize the importance of creating an environment of physical, intellectual, and spiritual beauty in the home.

"The experiences of childhood will remain undimmed on the walls of memory" (President David O. McKay).

IN his poem "There Was a Child Went Forth," Walt Whitman says:

There was a child went forth every day,
And the first object he look'd upon, that object he became,
And that object became part of him for the day or a certain part of the day,
Or for many years or stretching cycles of years. . . .
His own parents, he that had father'd him and she that had conceived him in her womb and birth'd him,
They gave this child more of themselves than that,
They gave him afterward every day, they became part of him.

The ideal home is a combination of husband, wife, and children living in an atmosphere of physical, intellectual, and spiritual growth, with the sparkling qualities of humor and gaiety thrown in. The ideal home is a beautiful home; beauty is a proper setting for all that is good. It is an expression of a fertile mind persuaded by a creative urge to bring pleasure to the family.

The Physical Setting

Driving through the residential part of a city not so long ago, we passed a large, ornate house and someone said, "What a gorgeous house. It must have cost a lot of money." All occupants of the car agreed, mentally and audibly computing its worth. Miles and hours later we saw a small white cottage. Underneath the one front window was a large blue box filled with blooming daffodils. "What a charming house!" I exclaimed with enthusiasm. "How lovely!" the others said, and we smiled as we envisioned the family who lived there. "Someone has imagination, someone is an artist," said the driver, noting the rows of pansies along the path . . . (Women's Corner, Arta Ballif, *Te-Karere*, page 340, October 1957).

1. Beauty and Loveliness, the Setting for Righteousness

Beauty is a quality or aggregate of qualities in a thing which gives pleasure to the senses or pleasurably exalts the mind or spirit. It is a particular grace, ornament, or excellence.

The beauty or absence of beauty in a home is fundamentally a reflection of the mother. Naturally, it is influenced by the personalities of all the family members. Every inch of the home and its surroundings contributes to the beauty of the place. The appearance of every plant, shrub, tree, blade of grass, piece of furniture, curtain, or picture on the wall contributes to the effectiveness of the picture and has a determining influence on the excellence, comfort, or pleasurableness of the home. Nevertheless, Mother is the foundation artist, and the beauty achieved must be credited to her.

It is a difficult thing to be ugly in character when surrounded by beauty. It is almost impossible for a person to be hateful or mean while living in a home that is orderly, clean, warm, and inviting; where wholesome food is prepared and served with evidence of appreciation and with an expression of thanksgiving.

What makes or produces this excellence or pleasurably exalts the mind or spirit? It is a combination of color, material, and personality that is impelling. It is a feeling of comfort which imparts strength and hope and relieves mental distress. It is a harmonious, graceful blending of qualities which give pleasure to the senses. It is all of this expressed in a reverence which recognizes the goodness and power of the Divine.

2. Imagination, Work, and Cleanliness, Essential Qualifications for Homemaking

These three ingredients, imagination, work, and cleanliness cost very little in money; yet they are essential, even priceless, in the development of a beautiful home. They can become the possessions of a willing and determined personality. The imagination of childhood is stimulated by stories and pictures of adventure. Stories and pictures are a means of stimulating the mind to the finding of new ways of doing.

They are a basic stimulation to the creation of new ideas.

There are many sources for the stimulation of the imagination of mothers today in magazines, lectures, and in just looking at the beautiful creations in stores, in homes of friends, and in the challenge of one's own problems. Shopping for ideas is more exciting than buying goods. Magazines can be purchased for nominal sums. They can be examined and studied in libraries. There never has been a time when more ideas for beautifying the home have been in circulation.

To secure the benefits of these ideas requires work, not only physical work but mental as well. There was a little lady with a family of four children, a husband with an educational goal to reach, and very limited finances. He went to school and they rented an empty apartment. The lady had read every magazine available on the beauty of the home. She had looked at beautiful things in stores, in other homes, and in the advertisements. Her mind was constantly grasping the new ideas. When they moved into this flat the fun began. Boxes were available at no cost. Cheesecloth was purchased at small cost. The scrap material from a garment factory was secured at practically no charge. A sewing machine with a foot treadle was secured at a second-hand store for a very few dollars. Then the mother's imagination and organized effort transformed the empty flat, and these few materials, into a most beautiful home. It was equipped with useful, artistic, but handmade furnishings. This was not the end. Every day the fertile mind and imagination of this woman added something to the setting that added excellence and pleasurableness to the surroundings. Very important elements in the achievement were the work, mental and physical effort, and the cleanliness of this home. Soap and water were plentiful and used freely. The floors were bare but spotlessly clean, the curtains and covers fresh and pressed. The children and their clothes were a part of this daily program of cleanliness. It worked for her. It can work in any home.

The Intellectual Climate

1. Mother, the Guardian of the Mind

Literally, the statement in the above heading is true. From the first word taught to the new baby until he leaves the home, mother provides the major stimulation for his mind. At first she speaks words to him, hoping and persisting, until the baby repeats the words. Then she tells him stories and listens to the childish recounting of his ideas, correcting and repeating until he can give the essentials in proper relationship. She reads to him, acquainting him with the vast storehouse of wonderful things in books. She realizes great care must be used in selecting ideas and thoughts that will be the first possessions of his impressionable mind.

Mother and Father should be even more selective of what goes into the mind of the child than what he eats. The mental diet can be quite well controlled by carefully selecting the reading material that is brought into the home. Today, there are other great mediums of

education and training, among them the television and radio. One or the other and often both are in the homes.

Radio and television have great potential for benefit to mankind. They can also be a source of serious infection to the mind of the child if they are not under constant examination. There are programs that children should not see or hear.

> It is my humble opinion that we are reaching the saturation point with the "time filling entertainment." This type of television showing is dripping with murder, emphasizing the weakness of law enforcement agencies, glamorizing cleverness of criminals and overplaying the element of fear and sensuality. The films we would not take our children to see in a movie theatre invade the sanctity of our homes on television. Hour after hour murder stories are run off without restriction, not on one channel, but on most channels. This constant exposure to the undesirable will produce adverse reactions on the part of those who are constantly exposed to the suggestions ("A Look at Television, and Its Influence on Moral Strength and Stability," A paper by Ariel S. Ballif presented at the Utah State University Ninth Annual Management Development Conference, Friday, March 25, 1960).

Thus it is important that a never-ending selectiveness be carried out in each home to protect the minds of the members of our families. There is much that is good presented on these great mediums of education, but it takes study and time to sift the wheat from the chaff.

2. The Charge of Proper Stimulation of the Mind

The world is full of valuable things to read, to see, and to hear, all of which are good for the developing mind. The important task and responsibility is selection. For many years the mother is in the position to screen nearly every source of stimulation for her child. This is part of the plan. Mother's love and intelligence permit her to see the relationship of these early stimulations to the mind of the future citizen her child will become. In Proverbs 22:6 it says "Train up a child in the ways he should go: and when he is old, he will not depart from it." In the 68th Section of The Doctrine and Covenants, verses 25-28, parents are admonished to teach their children the basic principles of the gospel before they are eight years of age. The child will learn something, why not give it the best? Left on its own to select during this young period, the child has nothing upon which to base a judgment of what is good. To the mother, the Church, and the school is intrusted the responsibility of providing the stimulation that will result in developing in the child a basic judgment that he may be able to choose the standards of morality and idealism sacred to his society.

3. Time Is of the Essence

The babe of today is a man or woman tomorrow. Every moment of time is precious in his development. Life is exacting and demanding. Each child must be given all the help possible in order to realize his or her full potential. Childhood is the time of basic training. Properly started, this training will influence the child in the right direction through this life and throughout eternity.

We live in a busy world which tends to shorten the time we have together. Mother's baby of five years now goes to another source of

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stimulation. The extent of her influence is lessened with the beginning of this outside source of stimulation. Some mothers waste their time crying because they have such a few minutes with their children. Others, by careful planning, make more efficient use of the short time they have. In rearing children there is no time to waste.

The eternal nature of family life forces upon parents a keen sense of true values. Only those values that endure are important. The limitation of time demands thoughtful and prayerful consideration of every step in the growth and development of the intellectual climate of the home. Proper use of time in developing this desirable climate is a joint enterprise of father and mother.

Developing a Spiritual Environment

As related in The Book of Mormon, 3d Nephi, Chapters 11 to 30, Jesus appeared to and instructed the righteous among the Nephites, those who were spared from the great destruction which marked the Savior's crucifixion. In instructing them on the proper spiritual environment, he taught them the order of prayer. He gave them the living example of love of God and love of fellow men. He taught them the real meaning of repentance and pointed out the value of forgiveness. He gave them a summary of his work upon the Eastern Continent by a review of the Sermon on the Mount.

His teaching was so effective that for 200 years the spiritual climate was such that the peace that passeth understanding ruled the hearts of

men. "And it came to pass . . . the people were all converted unto the Lord . . . and there were no contentions and disputations among them, and every man did deal justly one with another" (4th Nephi:2). The account goes on to say that "there were no envyings, nor strifes, nor tumults," nor any manner of wickedness, "and surely there could not be a happier people among all the people who had been created by the hand of God. There were no robbers, nor murderers, neither were there Lamanites, nor any manner of —ites; but they were in one, the children of Christ, and heirs to the kingdom of God" (4th Nephi: 16-17).

Here is the classic example of the gospel at work, the development of a spiritual environment as effective as the gospel plan intends. The ideal is for parents to put into action the teachings of the Savior. Parents should be the personification of the gospel virtues.

Parents must be honest. Too often around the dinner table the fact of running through a stop sign without being caught or some similar infraction of the law is laughed at as clever. It is, in reality, encouraging dishonesty and disrespect for the law.

Possibly the most dynamic force expressed by the Savior in carrying out his mission on earth was love. Love of God dominated every act. He was totally unselfish in carrying out the program of God the Eternal Father. Every act gave evidence of his love for his fellow men.

With faith in God, and motivated by love, parents are still in need of developing a third and vital aspect of a spiritual environment. This is

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the medium of communication with the Father. Prayer truly is an expression of the yearnings of the soul. It is the means of tuning that spark of the Divine that is in all of the human family, to God our Eternal Father. that we may receive his wisdom and inspiration to help us toward the achievement of an ideal home.

The home is the place, and the parents, particularly the mother, are the responsible ones for creating the environment that insures the physical, intellectual, and spiritual growth of the children.

Thoughts for Discussion

1. How would you define beauty as it relates to the home?
2. What part does imagination play in homemaking?
3. Place in order of their importance to a woman in homemaking. the following: ingenuity, work, imagination, wealth. Give reasons for your selection.
4. How can mothers protect their children from undesirable intellectual stimulation?
5. How can you control the use of radio, television, and reading material as it concerns your children?
6. What is your obligation in regard to the mental development of your children?
7. What elements must be present in the lives of parents to develop a proper spiritual environment?

Hilltop Home

Margaret Evelyn Singleton

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"But aren't you lonely, far away?
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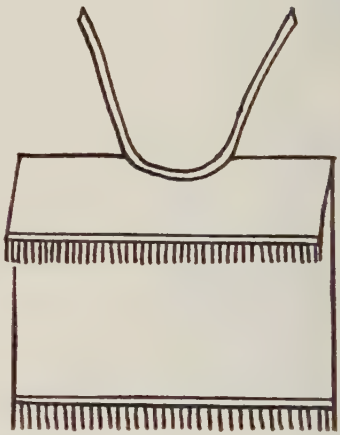
Landscape

Ida Elaine James

Proudly she held it high:
"See my landscape that I drawed,'
She exclaimed, pride in her eye,
Expecting I'd be awed.

There was but a line
Like fenceposts; I saw more —
A child's faith, sweet and fine,
A small friend to adore.

There is no art so lush,
No colors so alive
As from the magic brush —
A gift from a child of five.



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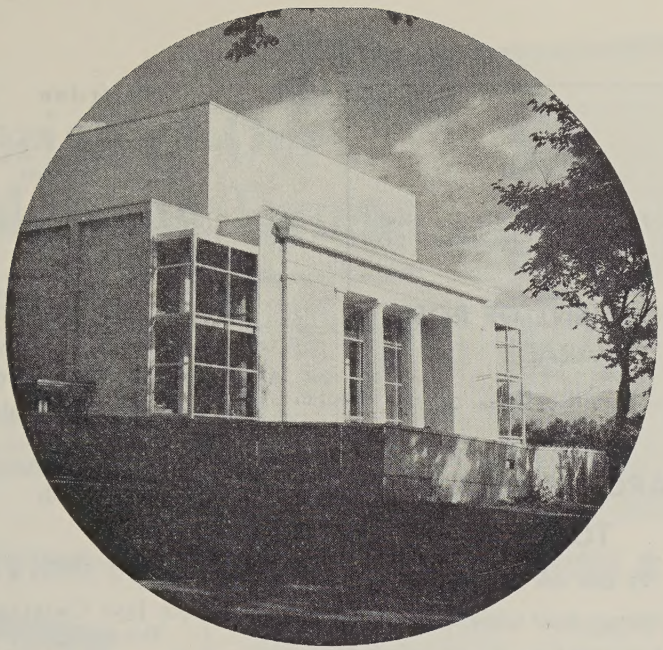

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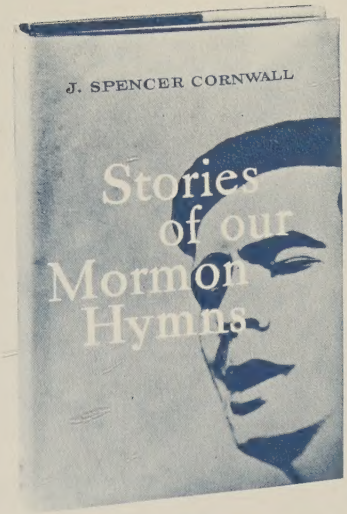

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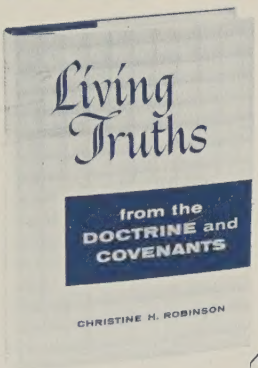

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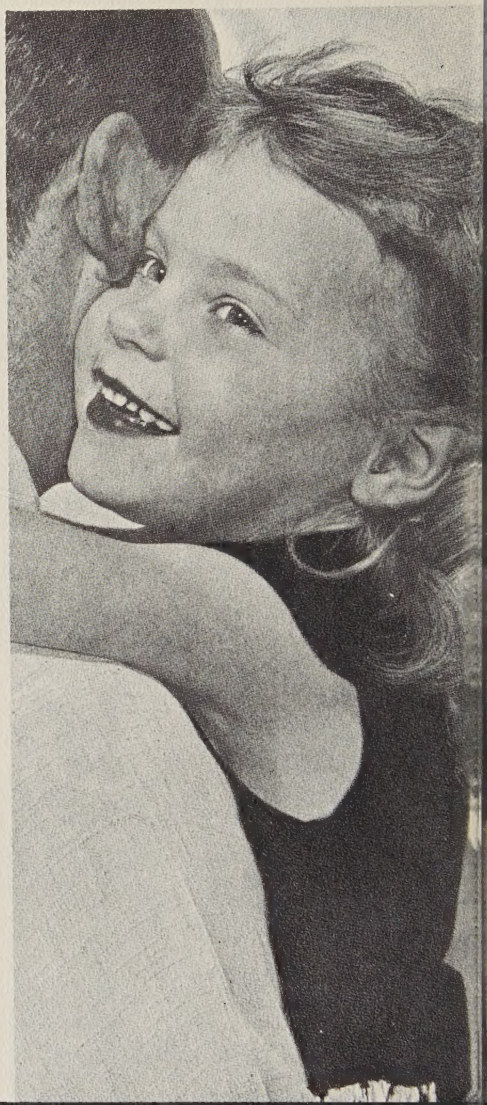

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